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EXTRACTS FROM LETTERS OF MR. MERRICK, DATED AT CONSTANTINOPLE.

THE following letters were written previously to Mr. Merrick's departure from Constantinople, which was mentioned at page 81. The first is dated August 1st, 1835. The opinions expressed in it respecting the propriaezaess of some portions of the Mohammedan community to receive christian missionaries and be benefitted by their labors are in accordance with what he has expressed in former letters, page 366 of the last volume; and are confirmed by statements made in the journal of Mr. Schneider, pages 301—5.

Turks at Broosa favorably disposed towards Christianity.

I spent last winter and spring in laborious study of the Turkish language, commencing the Persian, and accomplishing meanwhile a pretty large amount of medical reading. These pursuits, by the beginning of May, had somewhat exhausted my strength and impaired my health. With a view to restore both these, as well as for the benefit of once more enjoying christian communion with my dear class-mates, Powers and Schneider, I was induced to visit Broosa. It was a season of no common interest, when we, who in our classic days had so often conversed and prayed together respecting missions, met, after a long separation, on missionary ground. I was not less delighted with their society, than gratified with the fair prospects of usefulness before them. Their usefulness is not indeed wholly prospective; far from

it: their salutary, evangelical influence is already widely felt at the important station they occupy. The prejudice and opposition encountered at the outset of the mission, seems to have paved a broader way for their example and efforts. They are held in estimation by Armenians, Greeks, and Turks; and although they have need of much faith and patience—for when was a missionary without trials?—yet a glorious harvest is ripening around them. I could not be uninterested in the Turks of Broosa. They appeared more liberal and tolerant than even their brethren in Constantinople, whose reputation for comparative liberality is not bad. With great civility and kindness they admit Christians to their mosques and mausoleums, and engage in conversation with the followers of Christ with cordiality and interest. It grieved my heart to see such a golden door for the entrance of truth opening among the Mohammedans of Broosa, and no one ready to enter it. Next to Constantinople, there is probably not another place in the empire where a missionary to the Turks would be more useful. Indeed I am inclined to believe the Mohammedan missionary at Broosa would begin his harvest first, although I should advise that Constantinople be earliest occupied, if both places cannot be supplied at once. Smyrna also, is an important and interesting field for another missionary to the Turks. But Broosa, the ancient seat of the Turkish empire, favored so richly with the bounties of nature, and sending her Macedonian cry to missionary hearts in America,—shall Broosa be neglected for years to come? Have I no missionary brother in my dear native land who will embark for Broosa before the present year closes? Take some brother by the hand, who only waits

to have some door of usefulness opened before him, and send him out with prayer and blessing, next autumn. I know something how difficult you find it to procure missionaries for places better known to the churches at home, if not more entitled to attention, than Broosa; but may not one special effort be made in behalf of the Turks of that city. It is many weeks since I saw the minarets of that place, yet my heart still prompts me to be importunate in its behalf. If the Lord Jesus Christ will pardon total neglect of the Turks of Broosa, I surely will not complain. But I must believe a missionary for the Mohammedans there can and will soon be found. He need not of course publish a manifesto of his plans, and awaken slumbering bigotry from the tomb where it has descended to sleep, if undisturbed, its strength and existence away; but labor enough will fall continually to his hands. Let him come with the expectation, Providence permitting, of living a long and useful missionary life among the Turks of Broosa, and of having his bones laid where the ashes of some of the fiercest Moslems repose. I would urge this matter still further, but surely my missionary brethren and sisters at home, are not so dull in understanding, or cold in heart, as to make it necessary. To those whose prayer continually is—"Lord what wilt thou have me to do?" I ought rather to apologise for the warmth with which this appeal is made. But before any censure me on this ground, let them go to Broosa, converse with and contemplate the Turks there.

On the 8th of the same month Mr. Merrick writes as follows respecting the

Importance of Medical Skill in a Missionary to the Turks.

It is extremely desirable that the missionary to the Turks of Broosa be a physician. Medical skill would immediately give him access to every family, from the pasha to the poorest peasant there. Opportunities for inculcating religious truth would continually offer in the course of his practice. Where bigoted superstition exists it would be far less likely to take the alarm at truth presented by a physician. But in order to success, the physician should be well skilled in his profession, and possess all those intellectual and moral qualifications so important in the clerical missionary. There is another reason why a physician should be sent to Broosa. The missionaries at that station are entirely destitute

of medical advice. They neither do, nor can place any reliance on any practitioner there, because the few called 'doctors' know so little of their profession. In cases of severe illness, or those which require surgical skill, it would be necessary to call a physician from Constantinople; aside from the expense of such a visit, the patient might expire before the physician could arrive. There are, it is true, both medicines and doctors at Broosa, but a merchant of the place assured me that he had no confidence in the skill of any physician there, and in case of sickness should send to Constantinople for advice. I trust this matter will be considered in selecting a missionary for the Turks of Broosa. Still, I would not have medical knowledge regarded as an indispensable qualification. The great object is to benefit the souls, rather than the bodies of our fellow-men. While on the subject of physicians, it is proper to observe that one is very much needed at Constantinople. Not because there are no well educated physicians here, but for the purpose of promoting the cause of truth and human happiness. But this is a small consideration compared with the moral influence which a skilful pious physician would here exert. Men of prudence, patience, firmness, affability, and above all, deep heart-felt piety, are needed, both at this place and at Broosa. The system of medical practice followed here differs widely from that generally pursued in America. Still, it should not be despised by one who wishes to do good among the people here by means of medical skill. It should be carefully examined, and thoroughly understood. Loud denunciation of the system itself and especially of those who practise according to it, should never be indulged. A physician coming from America to this region must be content to lay aside some favorite notions, and to learn even from those whose pretensions to medical knowledge are ridiculous, many useful things. The habits of a people should always be taken into consideration by the physicians; and who understand these habits better than those long accustomed to them?

Probably the whole number of missionaries and physicians stated at page 113 as needed for the countries approached through the Mediterranean, might with little delay be stationed in large towns and villages in that quarter, from each of which the call is nearly or quite as urgent as that from Broosa, and the prospect nearly as promising.

Smyrna.EXTRACTS FROM THE JOURNAL OF MR.
ADGER.

Examination of a Greek School—Greco-Turkish Bible.

February 11, 1835. A few days since was held an examination of one of the Greek Lancasterian schools. It is attended, instructed, and supported entirely by Greeks, and is one of the most gratifying spectacles I have yet witnessed here. The head teacher was formerly a priest, but has since been to Paris and received a good education. He has returned with very liberal views—perhaps they may be rather too liberal. The spacious school-room was completely filled, not less than one hundred and fifty scholars being present. They were generally over eight and under fifteen years of age. The countenances of most of them were intelligent, and some to an extraordinary degree. Here were collected in part the best hopes of Greece.

On a stage at one end of the room, were the bishop of Smyrna and the venerable ex-patriarch, together with a number of other educated Greeks, eagerly drinking in the pleasures of the scene. Among them we were honored with a seat, and with them we partook of the delights of the occasion. It was indeed an affecting and a joyous sight. They read in their mother tongue; they recited parts of orations; they exhibited specimens of chirography and ciphering; they pointed out every important place upon a large map of the world (each boy in the class having a long rod for his pointer); and finally they united in singing some sacred music. The tune was sweet and touching. The words, of course, like those of all the other exercises, were Greek. I think no friend of Greece, no friend of science could have been present without feeling his bosom swell. We felt not only as friends of Greece and of science, but as believers of the gospel, and we could not but turn our thoughts to the bearing of these means of education upon the salvation of their pupils, of their friends, of the nation, and of the whole world. What a thrill of joy ran through my bosom when I first perceived that these interesting boys were all reading the New Testament in Modern Greek, which my countrymen had published in New York! What satisfaction I enjoyed in reflecting that I have the

honor of belonging to the number of those who have devoted their lives to the good of these nations, of those whose great work is indirectly advanced by the opening of such fountains of knowledge as this Lancasterian school. I would not exchange my station for that of a crowned king. Ten or twenty years hence, or if not so soon, at least in eternity, we confidently expect to receive joy and triumph in beholding the fruit of our labors. Yes; ten or twenty years hence will be seen in Greece and in Asia Minor the blessed results of these schools. Can any man be blind to the glorious prospects of that nation, even now risen like the phoenix from her ashes? Let the Greeks go on as they are now proceeding, and let the Turks continue to neglect the education of their children, and in twenty years they and the Greeks will in every respect have changed places.

I left this nursery of the future men of Greece and Asia, with the prayer that it might, by divine grace, become a nursery likewise of plants to be transplanted into the garden of God on high. Mr. Temple had expressed the same sentiment very touchingly during the singing with which the examination was closed. With a tear in his eye and a tremor on his voice, he whispered in my ear, "May they all sing in the New Jerusalem."

25. The Greeks of the interior speak the Turkish instead of their own language. But in their schools they are taught the Greek alphabet and learn to pronounce words written in Greek characters. A considerable contribution has been made by them of late for the publication of the Bible in the Greco-Turkish, that is the Turkish language in Greek letters. The British and Foreign Bible Society are now executing this interesting work. Genesis has been received at Constantinople, and has given great satisfaction. There they now have in deposit five hundred dollars, one half of their contribution. The other moiety was paid by them in advance, even before the work had begun to be translated. These Greeks of the interior are supposed to be one hundred thousand in number.

Defective Education—New Armenian Bishop—Sacred Preacher.

March 13. A young Armenian, who calls frequently, inquired to-day concerning the distance hence to America. I answered this question, and then he continued, "Is it not on the other side of the

globe, beneath us? and how then can one go down there without tumbling off the earth?" Thus, intelligent as he is considered, acquainted as he is with the Armenian, Turkish, Arabic, Persian, Italian, and French languages, he is ignorant of what any school-boy at home would be ashamed not to know. Some idea may be obtained from his case of the defective character of the education given at the best schools here. The Armenian Academy of Smyrna is truly a noble institution, and this young man was one of its best scholars, but, as appears in him, its instructions are confined almost entirely to languages.

¶6. An Armenian bishop has arrived from Constantinople to preside over this diocese, long vacant as regards the Armenian church. Being this morning on a visit to the Armenian school, Mr. Temple and I accompanied the head teacher to the bishop's house across the yard, that he might introduce us to the prelate. We found him seated on one corner of his *divan* (or low sofa which extended round three sides of the room), with a kind of low writing-desk, and pen and ink, and several manuscripts before him. A carpet was on the floor on the middle of which stood a brass mongal. My young friend who expressed so much fear of tumbling off the earth, and another Armenian from India were present. This latter speaks English remarkably well.

The bishop received us very kindly and we received a very favorable impression of him as an enlightened man. But we did not forget how often, in similar cases, these favorable impressions made by a few soft words, which it is easy for an oriental to speak, are effaced by the very first positive act in which such professed friends are required to prove their friendship for us. Such impressions are like those which little boys make upon the sand of the sea-shore—washed out by the next wave. He spoke of the benefits of knowledge, and thanked us for what our brethren at Constantinople have been doing with their schools there, and also for some assistance which has been given them towards instituting a Lancasterian department in their academy here. He expressed likewise his determination to do all in his power for the advancement of his people in knowledge and religion. He is a fine-looking man of middle age. I pray God, he may prove a blessing to his countrymen of Smyrna.

The East-India Armenian above mentioned informs me that he knew Henry

Martyn in India. He referred me to that part of Martyn's life which relates to his passage from Bengal to Shiraz, and says he is one of the two young Armenians whom Martyn saw on board capt. Hepburn's ship at anchor in Jaques Bay. [See chap. viii, near the beginning.]

17. There is a certain Greek priest here known as the *hiero-kerux*, or sacred preacher, which name he has received from his gift in preaching, and his uncommon readiness to use his gift. He goes any where and every where in the discharge of his duty, and he is so popular that they call upon him not only for the churches of Smyrna, but even for those at some distance from the city. To his ministerial functions he adds also the preparation and prescription of medicines for the poor. It was merely by chance that I heard of him this afternoon, when being at the house of the East Indian just mentioned, he informed us of the preacher, and we were induced to give him a call. Said our friend, "What do you think, he sits all day in his room and studies?" A very remarkable statement truly concerning a priest of this country.

We found the *hiero-kerux* a man between fifty and sixty years old, with long hair and beard, like all the priests, and a good figure and countenance. He sat upon a cushion with a small piece of coarse carpeting over it, which cushion was probably his bed at night. It was placed in one corner of the room over which was the only window which gave him light. And of this the glass was so foul, as to be almost opaque. Add to this, that the room was filled with tobacco-smoke, and then let me ask what would an American congregation say to see their pastor in such a place as this? It looked like any thing but a study and he like any thing but a student. However, when our eyes had become a little accustomed to their new situation, we perceived that he was not without the apparatus of a scholar, a large map of Turkey was upon the wall, and below it lay a considerable number of books. Two folios attracted our attention *Tu Anthea*, or "The Flowers" of Chrysostom, Cyril, etc. To our inquiry whether he were disposed to part with the volumes, he replied, "I am a soldier and cannot sell my arms." At the gate we had seen a little boy chopping a root in pieces. These were for medical purposes. Several persons were waiting for his prescription when we entered, and they listened to his conversation with us as if his words came from a higher being

than a mere man. Among them was a Turk. How strangely altered must be his feelings. The christian dog has become a minister of heaven, and his aid is sought against the arm of disease and death.

Southern India.

LETTER FROM MR. ECKARD, DATED AT MADURA, MAY 25, 1835.

THE removal of Mr. Eckard from Batticotta to Madura, was mentioned at page 90. His place as teacher in the seminary, is supplied by Mr. Hoisington, who removed from Madura for that purpose. Some descriptive notices of Madura and the surrounding country were inserted at pp. 174 and 179 of the last volume.

Sacredness of the City—Temple of Meen Aatche—Antient Palace.

That you may understand our plans and efforts, I will give some sketch of our situation as well as of the city and country. Madura is a city where idolatry has power far beyond that which it holds in places of more vulgar superstition. Here is an intense sanctity, such as pagans cast around their more celebrated strong holds of religious debauchery. An influential and numerous priesthood dwell here. At certain seasons tens of thousands of votaries crowd here to worship they know not what. A vast temple receives them within its deep recesses. Tumultuous processions, wild and fantastic as the dreams of a maniac, then pervade the city day and night, making the idolaters drunk with the excess of glare, noise, and folly. Heathenish abominations reign here in full malignity. The people are in general captious and careless respecting any religion other than their own.

The city is more than two miles in circumference. A double wall, with many bastions and a broad ditch, surrounds it. The adjacent country is well cultivated and populous, and quite pleasing to the sight. Most of the houses in Madura are of mud, one story high, and covered with leaves or straw. There are, however, some of much better construction, and a few really good dwellings, all of course in the oriental style. By far the most conspicuous buildings are the great temple of Meen Aatche, or the "Fish Mother," the tutelary goddess of the place,—and an old, half-ruined palace,

built one hundred and fifty years ago, by the last rajah of Madura. As these, especially the temple, give its character to the city, some description may be proper.

The temple of Meen Aatche is one of the greatest in Southern India. For vastness of plan and labor of construction, there is no building in the United States which can be compared with it. To give the details would be tiresome and convey but an inadequate idea of the structure. It may be described as a quadrangular building, enclosed by a wall almost two thirds of a mile in circuit. This wall is about twenty-five feet high, and is of stone. The entrances are through four gateways, ornamented like the portals of a majestic gothic cathedral, and leading through four vast pyramids, which rise over the outer wall to the height of 120 or 150 feet. Each of these pyramids is fifty or sixty feet square at the base, and is formed of bricks plastered over. The entire exterior of each of these great piles is completely covered over and hidden with images of human or superhuman creatures well executed in plaster; many of the former as large or larger than life. These figures are so numerous that each of the great pyramids is rough with the men, women, and animals standing out in bold relief even to the summit. When you enter, there is a labyrinth of magnificent porticos, colonades, open squares, a tank, a small garden, dark rooms, and deep shrines leading beyond those rooms. We are not permitted to penetrate these recesses where are kept the statues of the goddess and her husband, but I have been everywhere else, even to some of the more holy spots. There are several pyramids in the inside, similar to those over the gates, but inferior in height. It is said that the entire number of columns is ten thousand; in one room it is asserted there are one thousand. I cannot answer for the accuracy of these estimates. Most of the columns are highly wrought with the figures of men, gods, and brutes. It is probably no exaggeration to say that the figures of human, brute, and non-descript beings are to be computed by hundreds of thousands. The mind is confused with the endless profusion and variety of the ornaments. It is all, however, in barbarian taste.

The deserted palace at one corner of the city is of another and a higher caste, though not so extensive as the temple. Although unoccupied and somewhat dilapidated, it is still in a state of considerable preservation. The closely built part

covers one or two acres, perhaps more; originally, it was larger. We entered by a hall 150 feet long, sixty feet wide, and about the same in height. The roof was supported by heavy stone pillars, with pointed arches. From this magnificent room we pass into another, very large room, which opens upon an inner court. In one place there was a dome about eighty feet in height, and sixty in span. Massive stone pillars, pointed arches, bas reliefs, and paintings on the ceiling, indicated the wealth of the monarch who resided here. The entire pile bore to me a close and unexpected resemblance to the gothic architecture. A narrow, winding, broken, brick stairway leads to the terraced roof. The domes and cupolas rise twenty or thirty feet higher than the terrace and interrupt its uniformity. Galleries or corridors lead along the inside wall of these domes from one part of the roof to another. From the elevation there is a fine view of the city and country. Instead of the dirty houses of Madura, there seems to be a great grove of trees with dwellings interspersed. These trees grow in the inner courts, and are not visible from the streets below on the outside. They are so numerous as to give a verdant character to the whole city. On the south and east there are well cultivated fields, bounded by thick plantations of cocoa-nut trees, and the avenues of banyans which border the roads. On the north and west are hills of naked rock, and far beyond are the irregular, wild Ghaut mountains, in lofty ridges, one behind another. A stupendous palace and a thronged Indian city are beneath the feet, on the right are villages and fields, the softness of a summer day's scene; to the left is grand and savage nature.

Adjacent Villages—Opening for Schools and other Labors.

Within a circle of ten miles radius there are around as many large villages, and many more within twenty miles. Each of these contains from 500 to 5,000 people. Their inhabitants are comparatively pure and simple-minded, when we look at the impurity of the city. Except the native depravity of the human heart, their abject ignorance, and their occasional visits to Madura, there is little peculiarly contaminating to them. In many instances they are desirous of having schools.

Receding about forty miles from the city towards the northwest we find Dindigal, within the district; about seventy

miles southeast is Ramnad, with many large villages in the way to and around these towns, the latter of which is said to contain 20,000 inhabitants.

After mentioning that the plan of operation proposed by the mission is to make Madura a large central station, while single families and schools may be established in each of the surrounding villages, so that while the whole mass of the community shall be brought under the influence of christian truth, united and concentrated action may be secured, Mr. Eckard proceeds—

But it is not common schools which will do here. An experiment has lately been tried at Calcutta, by the Rev. Mr. Duff, of conducting a school on the Lancasterian principles, himself being the principal teacher. The Rev. Mr. Percival has tried the same at Jaffinapatam, where I saw the system in operation. Both have every prospect of signal success. It is a plan exactly fitted for cities or large towns. A single missionary can thus act each day with great power upon 250 or 300 boys. The elder missionaries in Ceylon were much struck with the excellence of Mr. P.'s school, though their situation amidst scattered villages will probably preclude them from attempting a similar one. I have seen much evidence of the success of that in Calcutta. Among other most decided witnesses in its favor is the late governor-general of India, Lord William Bentinck. A knowledge of English is the surest mode of obtaining lucrative employment under the government here. No English school taught by a native can compare with one taught by an educated missionary. The latter has of course a great pre-eminence, and can obtain scholars who for the sake of such superior instruction will listen to daily religious exhortations. If the Lord blesses these, some, or many of those who came for human learning may find the pearl of great price, and afterwards communicate it to others also. Ten such schools in Madura, would, through the power of God, soon prostrate the proud pagoda, which stands only on the blind ignorance of the people. Perhaps one may be sufficient.

Already I have commenced one on a small scale, hoping to enlarge it as soon as I can have a bungalow built, near the city gate. We have now no accommodations, except for a few scholars. Only eighteen attend at present, and these have to come a mile from their homes. As the work is quite new to me, being of

course dissimilar to what I saw at Batticotta, I wish to begin with a few, get them in order, and then add more. The boys are chiefly from school formerly taught by one of our catechists, Edward Warren. I spend two or three hours each day with them, instructing chiefly in the English language. Tamul grammar is to be taught, together with writing, arithmetic, and somewhat of history, geography, astronomy, and natural philosophy. At present I lecture each day on one or more of these three latter branches. I also give them daily a short sermon, as pointedly as I can. We require them to attend public worship on Sundays, and have given distinct notice that no boy will be refused admittance to the school on the ground of caste merely, however low he may be. Those who now come are of respectable caste; there is even one brahmin.

We hope, with the divine permission, to establish an infant school. Mrs. E. tried one for a short time before leaving Ceylon, and was much encouraged. This will have to be a future operation. As we are now situated scholars so young could not come to us. Besides this we are enduring the burning vehemence of the hot season, and being but half acclimated, deem it prudent to wait till cooler weather before extending our plans.

We hope soon to visit the villages to preach the gospel, to distribute tracts, and establish schools. It is our design to go to them as often as is consistent with the pressing duties at the city. You may see how much we need more missionaries here. There are two of us and our district is estimated to contain a million of people. Our immediate circle of influence sweeps in about one hundred thousand. I mean by this, that if our bodily strength did not fail, we might reside at Madura and be sensibly felt by one hundred thousand souls in the city and adjoining villages. Were we more numerous, a million might be acted upon by our means. I know not how to implore assistance from home more powerfully than by simply giving this statement.

Besides the school before mentioned I have instructed in profane history and theology a class composed of our catechists and assistants who were educated at the seminary of Batticotta. We have required them to continue their studies so far as was consistent with their occupation of distributing tracts. Having gone through a complete course of historical lectures, of which they took full

notes, I now merely hear on Monday evenings the theological essays which they have prepared through the week. All of my time not otherwise occupied has been devoted to the study of Tamul.

Ceylon.

EXTRACTS FROM THE JOURNAL OF MR. HOISINGTON, AT BATTICOTTA.

Visit of English Gentlemen—Superstition respecting the Mantras.

MR. Hoisington, as mentioned in introducing the last article, is now connected with the Seminary as a teacher.

April 11, 1835. Four or five English gentlemen visited us to-day. One was the governor's private secretary. The object of this visit was to see the seminary in operation. The secretary remarked, that the governor, who had attended the annual examination in 1832, had said so much of this institution, that he was unwilling to return to Colombo without coming to see for himself. In order to give a more correct and satisfactory view of the actual state of things, after a survey had been taken of the building, library, etc., the classes were called together, and briefly examined in the studies of the previous term. Our visitors acknowledged themselves highly gratified, and well paid for a two hours' hard ride over the bad road from Jaffnapatam. We, also, felt that it was not an unprofitable visit for us. That government is disposed to look so favorably upon our movements, we would record, with thanksgiving, as among the blessings we receive so abundantly from our Father's hand.

May 21. I was not a little surprised to-day by a developement, in the first class, of sentiments which I had supposed peculiar to those who were still un instructed heathens. Among other things brought to view by the boys, they stated that the offspring of the bever snake are very various, and often diverse in their natures,—such as the different species of serpents, scorpions, etc., amounting to twenty different kinds or more; that the bite of several of these animals could not be cured by any medicine whatever without the aid of mantras, or heathen prayers; that these mantras, when duly observed, never failed to produce the desired effect; and that they, several of the boys, had seen full proof, in their own father's house, of the virtues of these

mantras in many ways, and therefore they could not doubt the reality of these things, though they had been before told that they were false and wicked.

I was not so much surprised at the simple announcement of such sentiments, as I was at the frankness with which they were avowed, and the tenacity with which they were held. I had met the class for the purpose of giving them instruction respecting their class compositions, which they had previously handed in—an exercise usually attended to by Mrs. H. The subject of their remarks was, "The snakes common in this district." As customary, they had all written on the same subject, and, therefore they all had opportunity to advance whatever peculiar sentiment they might hold in common. The notions stated above were, however, brought to view in only two or three of the compositions. On these points I remarked to the class in the way of surprise that they should state as undoubted facts what I supposed (as I told them) none of the class believed. As I was answered by all, as with one voice, "We believe it; we have no doubt of it; we have seen it."

When we consider that two-thirds of this class are church-members, what is our conclusion as to their piety in connection with such sentiments? Must we conclude that they have only a name to live? Such is not my conclusion. All things considered, I think they generally give as good evidence of piety as could reasonably be expected of persons in their circumstances; especially when we take into view the conduct of the great mass of professors of religion in more favored circumstances. The case shows the strength of heathen superstition and prejudice, and the great difficulty of educating them, even in circumstances the most favorable for doing it; and gives a new illustration of the fact, that piety may exist in connection with much that is of a different character. It is obvious that what is necessary to correct the erroneous notions as to the history of the snake, is clear and thorough instruction in some of the fundamental principles and leading facts in natural science. The hold which these mantras have upon the mind, I am constrained to regard as a most noxious weed, which can with difficulty be extirpated. It strikes its roots into every department of the Hindoo system, even into that of the most common concerns of life; and hence becomes entwined, from earliest life, with the liveliest associations, and with the strongest feelings of nature.

The term mantra has different significations in the Hindoo system. It is derived from a Sanscrit verb, which signifies to advise, or consult privately. In its first meaning it seems to signify a certain division of the Vedas, consisting of two parts. The first part includes prayers and hymns addressed to particular deities, and used in certain peculiar sacrifices, and other ceremonies. The second part includes addresses to Brahma and explanations of his nature and attributes. From this use of the word it has come to signify prayer, or rather a form of prayer to some god or demon; which is the meaning of the term as used above. In this latter sense chiefly it is important to know the term.

As to the power or virtue of the mantras, the following apothegm of the brahmins is quite expressive. "The whole universe is under the power of the mantras; the mantras are under the power of the brahmins; the brahmins are therefore our gods." This peculiar power, however, is the property of only a few of the many mantras which are recorded in the sacred books. In every case the effect of these wonderful words depends on the manner in which they are uttered, or rather muttered; and very great attainment in the spiritual course is necessary on the part of the brahmin, before he can so apply this potent instrument as to make the gods bow in submission.

There are specific mantras for specific objects, each possessing power to secure only its appropriate end. Some are beneficent—some are hurtful; some are for casting out evil spirits, some for burning them alive, within the person possessed it would seem, the more completely to deliver the unhappy victim; some are for inciting love, some hatred; some are for curing diseases, some for bringing them on; some for causing death, some for averting it; some are the more powerful, and are resorted to for counteracting the effect of others.—But enough of this—enough to show you something of one of the monsters with which we have to grapple.

Continued Religious Meetings—Nicholas Permander.

26. A three days' meeting commenced at this station this morning. Messrs. Spaulding and Scudder were present as our chief help. At nine o'clock this morning a general meeting was held in the church. The audience was large and interesting, including the seminarians, common school-teachers, and schol-

ars, laborers at the station, and several others who have usually attended our meetings. The time from ten till noon was occupied by several separate meetings, in which the congregation was distributed, in order that we might adapt the instruction and exercises to the circumstances and capacities of all. From twelve till two there were prayer meetings in English. From three to five successive meetings with the seminarists and the church-members. In the evening a general meeting was held in the church. This was peculiarly interesting and promising. The congregation, composed of the classes above mentioned, was very large, the number of men from the villages around being much greater than I have ever before witnessed at any of our stations. This meeting must conduce to the advancement of the cause of truth, if not of the conversion of sinners.

27. Services to-day substantially the same as they were yesterday, except, that exercises of special prayer and fasting for the district were combined with the other services so far as consistent. The meeting in the evening was much the same in character with that of last evening. Surely it would seem that God's truth will not in this instance return unto him void of fruit of some kind. There seems to be a movement in the minds of the seminarists and others, of what kind time will declare.

28. The meetings increasingly solemn and encouraging. Some in the out-schools, and one or two in the seminary express a determination to be followers of our blessed Lord. In view of what we have seen and felt during these three days, though we have by no means experienced what we could wish, nor what we did during the protracted services enjoyed a few months since, yet we are of one mind that the occasion has been one of gain; and instead of being discouraged, we feel more ready to thank God and take courage. Such are the more profitable seasons for giving instruction in those truths which are calculated to break up the habit of heathenism in the soul, and prepare the way for the reign of light and love; particularly profitable are such seasons to the church-members.

In the evening the brethren generally attended a temperance meeting, held in the court-house in Jaffna. The cause of temperance is rapidly gaining ground in India—though the work has but just commenced.

June 24. The quarterly examination of the seminary was held to-day before the seminary committee. We were happy to see evidence of good improvement in all the departments to which we have been enabled to give anything like a proper attention during the term. During this vacation the semi-annual meeting of the mission has been held. This meeting as usual was one of importance. Among other items of business was one which may appropriately be noticed here. It was a decision to employ Nicholas Permander as one of the assistants in the seminary. Nicholas, it will be recollect ed, was formerly a native preacher, but was silenced on account of his marrying a heathen wife. He was, some years since, restored to the regular standing of a church-member. It is certainly a matter of congratulation that the mission have found satisfactory reason for appointing him to so important a post. He has talents, and is capable of rendering us very important service. This accession to the native assistance in the seminary, together with some favorable changes in the case of some other of our helpers in the institution, encourages us in our work.

Mahrattas.

JOURNAL OF MR. MUNGER AT MAHIM.

MAHIM is on the northern part of the island of Bombay, and about six miles from the city of that name. It was occupied by Mr. Graves as a station in the earlier periods of the mission, but has been without a resident missionary much of the time till recently. The first paragraph is extracted from a letter of Mr. Munger, September 28th, 1835, and gives an account of Francis, the interesting young man so often mentioned in the journal.

An Interesting Catholic Inquirer.

You will be rejoiced to hear that one of the young men whom you have educated, (through the benevolence of a society of ladies, I think, in the State of New York,) has, as we hope, become a disciple of the Lord Jesus. His name is *Angelo Francis Fonceca*. He was in Mr. Graves' family some six or eight years. His mother is a catholic, in whose faith he was educated until his connection with this mission. After leaving the

mission, he again attached himself to the religion of his friends, and lived quite a profane, ungodly life. His knowledge of the English gave him much advantage in obtaining favorable situations in business. Through various changes, all taking place by divine appointment, he was again brought into connection with the mission. In April I was permitted to engage him to teach an English school, of which I had the superintendence, in Mahim. Soon after this he became much interested in the instructions which I was in the habit of giving the children of the school on Sabbath morning, and regularly attended the prayer-meeting on Thursday evening. The sequel in relation to him you will find in the extracts I send you from my journal.

August 17th, 1835. Sabbath. Since opening the English school in this place, I have been accustomed to call the children to my house on this morning for the purpose of hearing them read, and instructing them, out of the holy Scriptures. Though at first they were much disinclined to come, fearing that it was some scheme employed for the purpose of making Christians of them, they at length became more willing, having learnt that I made this a condition of their continuing members of the school. Having gained this point, after some time I determined to go still further, and to give the service more of the character of christian worship. They were with reference to this directed on the next Sabbath morning to assemble at the school-room, where I had also requested the Mahratta school to meet. After the usual exercise of reading and expounding the Scriptures to the children of the English school, and after hearing those of the other school recite their lessons from the Catechism, it was my purpose to read to them all some religious book, such as the Memoir of Babajee, Henry and his Barber, etc. I told Francis what it was my object to do. He was very much pleased, and engaged to lend me his best endeavors to make the services interesting and profitable. This morning was the time which I had appointed for their meeting. Eight only from the two schools complied with my wishes—so easily are these people agitated with fear that they are to be made Christians against their choice. After the usual course of instruction, Francis, with my consent, read a part of the description of the Savior's crucifixion, and remarked freely upon each verse. I was much gratified by the simplicity and earnestness with which he urged upon the consideration of all pre-

sent this great truth—Christ crucified for the sins of the world. But I was particularly surprised when he proposed making a prayer. I was well convinced, from conversations previously had with him, that he was unusually serious and attentive to religious instruction, but I did not suppose him sufficiently humble to beg for mercy in the presence of others. I consented that he should pray. He knelt down and opened his mouth, and the Lord filled it; at least such was my impression from the fervency and importunity with which he plead for the pardon of sin through the blood of Jesus Christ. And why might not this be, even though he is yet in the gall of bitterness and the bonds of iniquity? Baalaam and Saul were among the prophets. He told me, after the boys were dismissed, that for some days past he had frequently prayed with his wife and one or two other persons, who were then residing in his family.

18. This afternoon, Francis came to my house, in company with a young man who is a Mussulman, and a catholic boy, both of whom have manifested some interest about the protestant religion. They appear to be intellectually convinced of its excellence, but they have no sense of the heinousness of sin. As Francis came in, I saw that his soul was in trouble, and upon inquiring the object of his call, he told me that he had come on account of the young men that were with him; they were convinced that there is salvation only in Jesus Christ; but they were afraid to avow such sentiments, because of the persecution that would be raised against themselves and their parents; that their fears had been particularly excited by an incident which had taken place regarding himself. He then gave me the following account.

"My friends and the catholic people have been for some time much troubled about my being connected with your school, and have often expressed fears that I should become a protestant. The vicar of the church near this, who died a few days ago, was my particular friend; he loved me much, and though he frequently admonished me to beware of temptation, he did not forbid my continuing this service. But the new vicar is a stranger to me. Yesterday he denounced me as a heretic, and forbid the people having any intercourse with me. To-day he commands me to send him the books of the school, for the purpose of their being examined. I sent him word that I did not fear him at all; God created him, and he created me; he is a man and so

am I; we are both sinners, and ought to repent of all our wickedness. I told the boys of the school what had been done, and the cause of it; that I should continue to teach them in the same manner as heretofore. If they came to school it was well; but if they did not like these things, they could leave. To-day also the physician who has been attending upon my wife called to tell me that he should not visit her any more. I asked him the reason. He says to me, Have you not forsaken Jesus Christ? I told him, No, I will never do that. But, said he, you have forsaken his image. What is the image? It is not Jesus Christ. It has none of the glory which crowned his head when on earth; much less has it any thing like that with which he is now crowned in heaven. It is no better than the gods of the Hindoos. Perhaps the man who made it put his foot upon it.—He then became very angry, and went away."

We then addressed our conversation to the boys. The parables of the ten virgins and the rich man and Lazarus. These were enforced, as exposing the danger of delaying the salvation of the soul, and the folly of being delayed by the hopes of earthly greatness, or by the opposition of friends, as God could make even dogs the instruments of their comfort, if they faithfully adhered to his service. Their great and immediate object should be to become the disciples of Christ, to repent and believe. In pursuing this object they were entreated to treat their friends with great kindness and affection; to suffer reviling with patience; not to curse but to bless.

After this I inquired very particularly into Francis' state of mind, desiring that he should let me know all his feelings. He says, "I am in great trouble. My dearest friends have become my greatest enemies. My wife cries night and day on account of me; her heart is full of sorrow. But I cannot go with them; if I do, then I shall lose my soul. In this world I cannot endure the pains of a fever, then how endure the eternal torments of hell? I am quite wretched; I find no rest; when I sit down to my desk in school, or go into my room, there is something continually before my mind that troubles me." Knowing that all classes of people in this country are very credulous about the agency of evil spirits, and fearing that this might be a part, at least, of his trouble, I asked him to tell me, if he could, the cause of his distress. "Oh," said he, "my sins, my sins! I have greatly abused the good-

ness of God. It is of his mercy that I am not as ignorant of the true way of salvation as my wife and other friends are. I have been a long time with the missionaries, but I have not hearkened to their instruction. I am a great sinner." He then asked permission to pray, and I may truly say he poured out the sorrow of his heart with strong crying and tears. He prayed for himself, his wife, his mother, the boys present, and their parents and friends. The burden of his prayer was that they might all become true Christians.

That Francis is truly an altered man is quite certain; but that he is a new man in Christ, I cannot say. Rejoice I must, but it is with trembling.

Increasing Evidence of the Conversion of Francis.

19. Had more conversation with Francis to-day. He gives me more satisfaction as to his being the subject of a real change of heart. He said to me, "I have been thinking that after the school is over, I should like occasionally to go and read and pray for a little while with sergeant D." This is a pious soldier, who has the care of the fort in this place. "I have also thought that I would take some tracts and go out among the people, and tell them about this great salvation. I have no fear of the catholics."

It is worthy of notice also that he is disposed to terminate as soon as possible the bad influence which he has exerted upon particular individuals. Samuel, a Jew, with whom he was associated under the instruction of Mr. Graves, was at a certain time quite serious. He was in the habit of praying in the room with F., and frequently urged him to repent and make his peace with God. But F. made light of these things; and as Samuel subsequently turned away from the simplicity of the gospel, he is now apprehensive that his conduct at that time may have contributed to this result. Hoping that the day of grace may not yet be past with S., Francis has written him a letter, in which he chides him for continuing to look for the Messiah; admonishing him of his sins, he most earnestly calls upon him to repent immediately, and submit himself to Christ, who will soon come again to judge the world. These things appear to me like fruits meet for repentance. Yet I have never given him any intimation that I thought him a Christian. If he is such, his light will not be hid.

23. Sabbath. Were present this morning at our Sabbath exercise about thirty

boys. The hearing of their respective lessons being over, Francis spoke to them for the space of half an hour with much effect. Every eye was fixed upon him, and they all appeared to hear as if some strange thing had come to their ears. Both the novelty of the things spoken, and the earnestness of the speaker contributed to produce this almost breathless attention.

Being aware that in time past Francis had been much addicted to the intemperate use of spirituous liquor, and having myself heard him strenuously maintain the necessity of one or two glasses a day, I took occasion this morning to speak to him on his danger from this source. He replied, "I have entirely abandoned the use of liquor. I became convinced that I must cease from all sinful works; I began by leaving off drinking. Now I do not drink any spirits at all, and I find that I am much better without it. I am determined never to drink any more, and I will not give it to any of my friends. When I see one drink, I will turn my back upon him. I was yesterday at the house of my wife's father. There is a custom among these people, at the time of transplanting the rice, to invite their friends and neighbors to assist them, and then, at the close of the day, to give each one a bottle of liquor and what food he will eat. In conformity with this practice, my father-in-law, having distributed the liquor and the food, asked me to sit down with them. I told him I would eat with him, but I could not drink at all. They were all much surprised at this, and some began to inquire what had happened to me. After eating I talked upon the subject of religion. Some went away, some fell asleep, some laughed, and a very few heard."

This assurance and purpose were a matter of much joy to me. They afford some ground of hope that the Lord may perfect in him the work of grace, and make him an instrument by which he will glorify his holy name among the heathen in these ends of the earth.

Bombay, Sept. 14. By reason of sickness I have been prevented from going to Mahim since I left on the last of August. But Francis has twice visited me. He put into my hands a letter which he had addressed to a gentleman in whose service he had been employed as a superintendent of schools, and whom, by reporting false numbers, he had defrauded. The letter is a full confession of his guilt, and a very importunate entreaty for pardon. He was not influenced by any one of the mission to take this course,

for the fact was unknown to them until he himself thus disclosed it. This circumstance evinces a desire to obtain forgiveness not only of God, but of those against whom injustice has been done. There are many who will profess themselves ready to seek pardon of God. This they can do in secret. But to put themselves in the posture of suppliants for mercy before their injured fellow-men is a measure of abasement to which they cannot submit. But the Christian will do this of choice, he would conceal nothing.

23. Went to-day to Mahim in company with Mr. Stone. Our object was to visit the schools, and see Francis upon the subject of his spiritual interests. The English school is diminished in consequence of the decision of F. in relation to Christianity. The priest of Bandura has denounced him as a heretic, forbid the people treating him with common civility, and authorised them to flog him whenever they have an opportunity. The children of the church are prohibited attending the school on penalty of paying fifty rupees. F.'s mother and most of his relatives live in Bandura, which place is about one mile distant by water from Mahim. In consequence of this denunciation of the priest, some three or four boys of the church have been induced to leave the school; while others remain, saying they will pay the penalty rather than leave. F. read me a letter which he had written to send to the priest of Bandura. He exposed with considerable skill some of the errors of the church; such as purgatory, holy unction, the worship of images, praying to saints, etc. He supports all his positions by a reference to the Scriptures, regarding the word of God as supreme authority in all cases. He calls upon the priest, in a very respectful, yet faithful manner, to consider his ways, and repent of all his evil doings. A day or two since, the Mahim priest called upon him at his house. Francis asked him several questions about what he thinks to be wrong in the church; but the priest was either too wilful or ignorant to answer them. He inquired of F. whether he had forbidden his wife going to church, threatening him that in case he should do that, she would be taken away from him.

It is gratifying to see the decision and spirit of forbearance with which he meets this opposition. He labors night and day to instruct his wife in the salvation of the gospel, and in endeavoring to destroy her confidence in the infallibility

of the church. We have had many fears that after all we might be deceived in relation to him; that he might take this course with a view to obtaining a permanent situation in our service. He told us to-day, however, that his father-in-law had offered him a good situation for life, on condition that he would return to the catholic religion. But he said nothing would tempt him to forsake Jesus Christ. I may become poor; I may suffer hunger; but I have no fear. God will take care of me, He knows what is for my good.

27. Francis having requested the privilege of uniting himself with the people of God, the church session came together on Friday evening to consider the matter. Having heard him state the reasons for the hope that is in him, and the object of his wishing to join the church, the session were unanimous in their opinion of his being a suitable person for admission to the ordinances of God's house. He thinks that he passed from death unto life sometime during the last of August. That which most satisfies him that such a change has taken place is the circumstance that since that time he loves to pray. Before, he prayed because he thought he must; now because he delights in prayer. Now he loves to think and to talk about Jesus Christ. So he says, and so his conduct evinces. Here then is ground of encouragement, both for the churches and their messengers to the heathen. Francis, it is true, never was a heathen; yet but for some christian people in New York, his condition in this life, and his prospects in another world, would have been as degraded and hopeless as theirs. To God be all the glory. He hath done this work.

Siam.

LETTER FROM MR. ROBINSON, DATED AT BANKOK, JULY 30, 1835.

MISSIONARY labors were commenced in Siam, at the city of Bankok, by Messrs. Gutzlaff and Tomlin, European missionaries, in August, 1828. Mr. Abeel spent some months at Bankok in 1831 and 1832. Messrs. Johnson and Robinson and their wives arrived July 25th, 1834, and were joined by Dr. Bradley and wife, July 18th, 1835. The city of Bankok is supposed to contain a half a million of inhabitants, of which about 400,000 are Chinese.

The Siamese Language.

Respecting the Siamese language, I believe the impression pretty generally prevails in America, that it bears a great resemblance to the Chinese, in its sounds, if not in characters. But this is far from being the case. There are very many words in Siamese, which a Chinaman can never articulate. There is more difference between the Siamese and Chinese languages, in both respects, than between the Latin and Greek. One is a syllabic language, and the other strictly a language of signs. From the long intercourse between the Siamese and Chinese, a number of Chinese words have indeed been introduced; but it is rather remarkable that they are so few, when compared with similar occurrences in other nations. The Siamese alphabet consists of thirty-five consonants, the first six being different sounds of *k*. Three others have the sound of *ch*; four the sound of *t*; two the sound of *s*; four of *p*, two of *f*, and two of *l*. These are often used interchangeably, the one for the other of the same class, though varying a little in intonation. Of the vowel points or characters, four are placed above, and two below the consonants; five before and one immediately after the consonants to which they respectively belong, somewhat similar to the Hebrew. One of those placed before the consonants, should rather be considered a diphthong, than a vowel. There are regularly only six final consonants, which may be represented by *K*, *ng*, *n*, *m*, *b*, and *d*. But the *b* final is always sounded like *p*, and the *d* final, like *t*; and frequently also in cases where they are not finals.

Thus in the word *Prah-poo-te-chow*, (the word for God in Mr. Gutzlaff's translations, and no other than *Lord Boodh*.) *Prah* literally means Lord, and *Poo-te* is the Siamese way of writing *Boodh*, by changing the *b* to *p*, and the *dh* to *te*. *Chow* is only a title of respect, and is applied to all men of rank. *Prah* is applied to all the priests, the king and nobles; also to anything pertaining to royalty. Mr. Jones has employed the word *Prah-Chow* in his translations for the name of the Supreme Being. This is certainly less objectionable, yet we fear it is often understood by this dark-minded people to refer to *Boodh*, or to some royal person. I have often conversed with Mr. Jones and others, respecting introducing an entirely new word, and we have asked could not the word *Jehovah* be introduced? It would be pronounced

in Siamese almost precisely like the Hebrew word. The *business* language of the Siamese, like most uncultivated languages, is very easily acquired; but for all abstract ideas, it is difficult to find in it appropriate terms. Every translator into a heathen language will find it no easy task to convey correct ideas of the meaning of such words as the soul, angels, hope, faith, repentance, benevolence, holiness, heaven, etc. For many of these he will be obliged to coin new words, and then explain them, before they can be understood, for they have no such terms in their language. This is the case in the Siamese. The nearest term to express the idea of *prophet*, is *ho-ra*, literally *astrologer*; that for *angel*, *ta-wadah*, a fabulous being subject to endless transmigration, sometimes inhabiting one of the heavens, at others dwelling in the most loathsome reptile; for hope, faith, repentance, holiness, gratitude, benevolence, heaven, I cannot find any appropriate terms, in their language, especially for the five last mentioned.

What Mr. Abeel says in his address, is peculiarly applicable here, "Before a missionary can employ a foreign tongue, as his own, many years of unyielding exertion must pass by; and in the case where language is rude and limited, and soon acquired, it is accompanied in those who employ it, with a corresponding contractedness, so that after you have mastered the language, as it exists, you are often obliged to improve it before you can make it answer your purpose." But perhaps I have said more than was necessary on this subject, yet I suppose that it is best the state of things here should be known. Mr. Jones has just returned from Singapore, where he printed a small tract and a translation of Matthew in Siamese.

Reception by the People—Desire for Books—Schools—The Press—Extent of the Field.

In a former letter I mentioned our having hired a place between the two bazars, nearly in the centre of the population. The situation is one of the best that could be obtained in the city for missionary purposes. I removed to this place May 1st, and Mr. Johnson June 27th. It is the same place that Mr. Abeel thought of obtaining when here. We were told by many before we came here, that we should be robbed, have our houses burned, etc., but the Lord has hitherto sustained us in peace. The people about us are famous even here for

crimes that cannot be named. The consequences are such as might be expected, robberies, revellings, murders, etc. A few nights ago, a man was murdered only a few yards from our house. Yet the Lord has not suffered a hair of our head to be injured; he has given us favor in the sight of his people; they have uniformly treated us with respect, and often with kindness. Their prejudices against us as foreigners are fast wearing away; and their confidence is daily increasing. We often hear them talking of us, as *cone-ching*, "true men." Our children, our treatment of them, and our families are made the subject of almost constant conversation among the people.

The eagerness for tracts has continued about the same, and we have distributed a considerable proportion of those we received from Malacca. We have well supplied all the junks this year, though the number has not been so great as in former years. In the bazar, too, they have been received with great eagerness, and sometimes we were obliged to retreat and leave the books, so great was the crowd. Whole boxes of books might be given out promiscuously in this way every day; but we are convinced by experience that this is not the best way. We found that a great many wanted the books merely for the paper, and we had the mortification of seeing our books used as wrappers for cigars, flying in the air as kites, etc. We have therefore been more sparing in the distribution, and have given only one to an individual at a time, and generally only to those who can and promise to read them.

With regard to schools here, there will be but little difficulty among the Chinese. Mr. Johnson has had a flourishing school for some months, but he has discontinued it for a short time on account of his poor health. He hopes soon to get it in operation again. Among the Siamese it will be more difficult to establish schools, as all the males go to the *wats* for an education, and the females, they think, need none. But we hope, as the confidence of the people increases, we shall be able to get a few in our families, and eventually to establish schools among them. Some of the princes have indeed requested us to teach their children English, and we have attempted it; but the novelty soon wears away, and the children are wanted for other purposes. We were greatly rejoiced by the arrival of Dr. Bradley and wife, (July 18th) and have no doubt they will greatly strengthen our hands and encourage our hearts in our work. Mr. Jones and

Mr. Dean came in the same vessel. They were all favorably received by those in authority. One or two of the principal men here have promised to assist us to the extent of their power, in establishing a dispensary and hospital. The king, we have heard, is much pleased with the prospect of such an establishment. There is need of a number in this great city.

We ventured, after having consulted our brethren at Singapore, to have one of the presses and the Siamese type sent here. The press is the poorest one, but will answer very well to make a beginning. Many are anxiously waiting to see it in operation, and we think there will be no opposition. The press was brought free of expense by Dr. B. We shall now need a printer here as soon as he can be sent.

We earnestly request a number of missionaries immediately. The field is great, and is now open and white to the harvest. Nearly a million of souls are within half an hour's walk of us, who are crowding the road to perdition, and on the east, on the north, and on the west are hundreds of millions more in the same deplorable condition. The languages of all these can be acquired here. The number of Chinese alone in this city is not far from 400,000. All the dialects of the Chinese are spoken here, but by far the greater part speak the *Tay Chew*. Mr. Medhurst thought the Fuh-keen people the most numerous in Siam, but this is a mistake. The *Tay-Chew* are nearly ten to one the most numerous, as far as our observation extends. The Hi-nan are about as numerous as the Fuh-keen. The Cochin-Chinese are pretty numerous. There are also Burmans, Pequans, Malays, Laos, Cambojeans, and Siamese.

Respecting the little company left here by Mr. Abeel, the Board are probably aware, that they were formed into a church by Mr. Jones, previous to our arrival. Three of them were baptised, and one Bunti was re-baptised. They are now under the care of Mr. Dean.

Since Dr. Bradley's arrival we have fitted up a temporary place for the reception of patients, and the number of them has greatly increased. They amount to from forty to fifty daily. We hope now to be able to procure a larger and more convenient place for a dispensary. We hope also soon to have a regular religious service among the patients, both daily and on the Sabbath. We earnestly entreat the fervent and constant prayers of all the friends of Zion for us

and for this people. Light is spreading here; a great many know something of the way of salvation through Jesus; but alas! the human heart is the same here, "enmity against God," and nothing but Almighty Grace can make the least impression on it. We cannot write soul-stirring news of conversions from heathenism, to animate the feelings and call forth the prayers of God's people, but we need them no less. If the Almighty be with us and bless our efforts, there is no country where we may expect greater success. We have heard that the king intends to call upon us in two or three months, when he wishes to "see all the Americans together." What his object is we know not, but the heart of the king is in the hand of the Lord. We earnestly request your prayers that we may be faithful unto death.

**LETTER FROM MR. JOHNSON, DATED
AT BANKOK, OCT. 23, 1835.**

Opposition from Officers of the Government.

MR. Johnson prefaces a statement of the troubles to which himself and associates had recently been subjected with the following appropriate remarks—

Experience has already taught us that little dependence can be placed on the friendly disposition of this government towards us or the cause which we labor to promote. Such is its policy, such the enmity of the human heart to the gospel, and so vast the numbers and so powerful the influence of those who are interested in the support of idolatry in this kingdom, that we must expect determined opposition to our efforts. Our only hope of being permitted to labor here for the promulgation of the gospel is in the Lord God, who holds the hearts of all men in his hand and disposes them as he will; and our dependence for success in this glorious enterprise rests upon the truth of his word, and on his almighty arm, which can accomplish all his holy and benevolent purposes.

The multitudes that resorted to us for books and medicines soon after the opening of a dispensary in the basement story of my house by brother Bradley, and the means employed to communicate to them religious instruction, soon excited the jealousy of the petty officers of government. Their suspicions were communicated to Pe Ah Che Duke, the superior of the Chinese settlement in which we

lived, and with him, being a bigoted Boodhist, and an enemy to the gospel, they found a ready reception. The man of whom we rented the ground soon warned us to leave and seek another residence, being fearful that he should be censured by the government on our account. But as he had no authority according to his agreement with us, to send us away, and he having informed us that the Prah Klang had called for us to see us on the subject of our residence, we made inquiry as to the truth of his assertion through the medium of Robert Hunter, Esq., and ascertained that we had not been sent for. The Prah Klang then declined doing any thing personally, either for or against us, and declared that the matter of our residence must be settled by the Pe Ah Che Duke. We employed the kind services of Mr. Hunter, who, in our behalf visited this nobleman, and endeavored to persuade him to permit us to remain unmolested; but he then received from him no decisive answer. Some days after we were warned by him to leave the premises; but many facts uniting to convince us that he had in reality no proper power to disturb us, or jurisdiction over us, we paid him no further attention, but on the 18th of September Mr. Robinson, Doct. Bradley, and myself, attended by Messrs. Jones, Hunter, and Serasecon, the captain of the port, appeared in person before Peah Pe Pat, the second Prah Klang, and one of the highest in judicial authority in Siam. He received us very politely, and after listening to the arguments we offered, as reasons urging our not being molested in our residence, he dismissed us with the assurance that he would present the matter before the three highest officers of government, and himself intercede with them in our favor, and in two or three days communicate to us their decision. As some days elapsed and we heard nothing from him, we concluded that the question of our residence was settled in our favor; but on the last of September we received a special summons from Peah Pe Pat to visit his house. Mr. Robinson and myself did so, in company with Mr. Jones, Robert Hunter, Esq., and Serasecon, who were so kind as again to attend us, wishing to render us all possible aid. After a short interview, he informed us that it was decided that we must leave our present residence in five days from that time, to go we knew not where. We had the liberty, however, of removing all our property, including the house which I had built, and of rebuilding it wherever

a suitable and allowable site could be obtained, and the owner of our place was to be responsible for the cost of our removal. Little remuneration for our loss, however, can be expected from him. No blame was pretended to be attached to us for any thing we had said or done. Among the objections to our occupying that site, were the following—1st. We lived on territory, specially, though not exclusively, allotted to the Chinese, and the owner of our premises had not taken the precaution originally to obtain permission of the proper authority for us to reside there. Of the necessity of any permission, we, and persons long resident here, and high in authority, were totally ignorant. 2d. Our residence was situated in sight of the walk which the king traverses in his annual visit to a wat in our neighborhood, and it was feared that our vicinity would offend his majesty. 3d. We did good every day, which even the king was allowed to do only ten days in succession, and it was feared that thereby we should acquire a greater store of merit, than even his majesty and his nobles, gradually steal the hearts of his people, and eventually raise a rebellion against the government. Of the nature of these reasons you can judge. On the 2d of October, brother Robinson moved into a house, situated near the residence of Mr. Jones. On the fifth instant Doct. Bradley and myself moved into a house rented by Robert Hunter, about a mile further up the river, situated in a catholic settlement. Mrs. Johnson was then in feeble health, having recently been raised from four weeks confinement to her couch, and moreover subject to a dangerous attack of ophthalmia, aggravated by the necessity of constantly watching by the side of our dear Mary, for five days past, rapidly declining, and then lying at the point of death. We moved our things in much haste and with some confusion. Mrs. Johnson and our fellow-laborer Mr. Dean crossed the river in a small boat to our new dwelling-house, about a mile distant, with our sick babe.

The ride seemed not to have been productive of any injury to the child. On the morning of the sixth, she greatly revived, gazed with fondness and affection upon her parents, and reached forth to her mother her emaciated arms, as if to testify her affection for the last time before her departure to the bosom of her almighty Redeemer, to whose merciful care we had often previously committed her immortal interests, in the expectation of her speedy dissolution. These affec-

tionate looks and gestures proved to be her farewell to us and to this world of sin and sorrow. At five in the afternoon she slept in Jesus without a struggle or groan. Sweet babe, she rests in peace. We would not recall her sainted spirit from the happy mansions of the redeemed. In a little while we hope to follow her, and with her to participate in endless bliss.

The Lord in various ways, has early called us to drink of the cup of affliction; but in the midst of tribulation he has hitherto granted us rich consolation. Mrs. Johnson's health is still feeble, but slowly improving.

Doct. Bradley's house being too small for the accommodation of both families, we have removed into a floating house, near his residence, purchased by him, with the expectation of hereafter occupying it as a dispensary. Our late changes have somewhat deranged our previous plans of usefulness, and temporarily suspended our operations, but we hope now to be able to prosecute our work with renewed vigor, and we pray also, success. Our removal was, we think, a matter of regret on the part of great multitudes, seamen as well as Chinese; and we hope that these recent events, by enlisting the sympathies of the people in our behalf, and exciting their inquiries into the object of our mission, may in the end prove in a high degree subservient to the success of our enterprise. Doct. Bradley has for some weeks been rather feeble, and of late dangerously ill, but his health is now much better.

Singapore.

EXTRACTS FROM LETTERS OF MR. TRACY, DATED AT SINGAPORE.

Chinese Printing—Chinese School.

MR. Tracy and his associates still continued their daily labors among the people, on the land and in the junks, distributing books, preaching the gospel to them, and administering medicines to the sick. At the funeral of a rich Chinese, when 8,000 or 10,000 people were supposed to be assembled, they exhausted one box of books after another, till 1,500 copies were disposed of. The Rev. J. Tomlin, from Malacca, had visited Singapore, and preached among the Chinese, exciting much interest. Mr. Tracy had himself begun to pray and address the people

in the Chinese language. Under date of May 19th, 1835, he remarks—

The printing-press has been constantly occupied, since the arrival of Mr. Jones, with printing the gospel of Matthew and one or two tracts in Siamese, under his direction; and the continuation of Mr. Moor's book commenced last September.

We have several Chinese printers now employed in making Chinese books. This branch of printing commenced about the middle of January, but advanced slowly for want of workmen acquainted with the business. There are now five hands employed under the immediate direction of Achang, the most active assistant of the evangelist Afa, who was obliged by persecution with him to flee from China. He seems truly pious, and eager to do good as he has opportunity. They have printed and bound one thousand copies of "The Sacred Sleeve Gem," and three thousand of "Dialogues between Two Friends," two christian Chinese tracts, the former of about fifty large 16mo. leaves, and the latter of forty large 12mo., besides a few other tracts. The blocks are cut in China and sent here. The printing now proceeds at the rate of more than 2,000 leaves a day.

A Chinese school was commenced on the 17th of February in the midst of the Chinese part of Singapore, taught by a man, who, by being my teacher for five months, had acquired some knowledge of Christianity, and seemed to be very favorably impressed respecting it. The number of boys is now twenty-five. They have made very pleasing progress in their studies, and the school is becoming every week more interesting to us, and more profitable to them. Mrs. T. has for several weeks past selected a portion of Scripture for them to commit to memory every day. They seem much interested in this exercise, and show from week to week that they lay up in their memories the truths contained in the texts, and communicated by us when we explain them. We are endeavoring to introduce some improvements in the method of instruction, in order to make the scholars think more, and understand what they learn; but our progress in this will be slow, as we have to depend upon a teacher educated after the Chinese fashion.

When I look upon the crowd of native vessels always here, and constantly coming and going between this port and various islands and countries around, all filled with fellow-men, who need the

bread of life themselves, and who are willing to carry it to their friends, and thus spread its influence far and wide, I feel unwilling to have the immediate manufacture and circulation of books regarded as an object of inferior importance. A good influence has already begun to be exerted by means of the distribution of books from this port, and I believe it is important—vastly important—to the future progress of the great work, that this good impression be kept up and deepened. I am informed by Rev. J. Tomlin, that an evident change has taken place in the minds of the Malays in this vicinity, within a few years, in reference to Christianity. Formerly they refused our books very generally, now they are almost always received with readiness and frequently with intense eagerness. Formerly they often made some sneering remark when any thing was said to them about the gospel, now such remarks are very seldom heard. Many seem to have acquired considerable knowledge of the gospel. It is an interesting fact, that those who have received christian books on former occasions are more eager for them than those who are not yet acquainted with them. These facts seem to me to deserve consideration. Do they not shew that God has by his Spirit begun a good work here, through the circulation of tracts, and shall we not carry on this work more vigorously, and accompany it with more preaching with the living voice, and more prayer, that still more important effects may be produced? I have said thus much on this point, not because it was necessary, but to set before you the encouragements we have to prosecute this part of our missionary efforts.

Baptism of the First Chinese Convert.

On the 11th of October Mr. Tracy communicates the following interesting tidings—

I have this day baptised the first fruit of the American mission to China, and the first Chinese in Singapore who has professed faith in Christ. I refer to Chae Hoo, a young man of whom I gave some account in my letter of August 10th. [See p. 59.] He came from China when about fifteen years old. He is now twenty-five. He resided some time in the family of Mr. Tomlin, and afterwards with Mr. Abeel. He has referred particularly to the instruction which Mr. A. gave him; and there is reason to suppose that he received his most important instructions from him.

I feel this to be an important era in our mission. I hope others will regard it as such, and pray and act accordingly. The opinion is often expressed by worldly men acquainted with the Chinese, "that it is impossible to make them Christians." I think the present case, as well as some others, shows that they are not beyond the reach of divine grace, and that we may expect the usual effects to follow faithful, prayerful efforts for their instruction. It is my prayer, that this remark, which is, as it seems to me, a denial of the power of the gospel, and the Lord of the gospel, may cease to be made; that the reproach of uselessness may not be cast upon the truth of God, or the efforts of his servants. Let us join in this prayer, and tell others to join us, and plead with God to give his word success, bring sinners to repentance, and cause praise to be given to the Savior of the Chinese.

I had given notice on the previous Sabbath that the baptism would take place to-day, and it was repeated this morning. We met at the usual place of our Sabbath service. A hymn was sung in Chinese. I then knelt with the assembly, about thirty in number, and offered a short prayer. My teacher then read and explained in a clear and animated manner the following Scriptures:—1 Tim. i, 15; John iii, 16, 17; Mark xvi, 16, and Matthew xxviii, 18. I next proposed to Chae Hoo the following questions—

Do you believe that there is only one true God, whom we should worship, or that there are more gods that we may worship?

Do you believe that besides Jesus, the Savior of the world, there is any other that can save our souls?

Do you with your whole heart repent and turn from your sins?

Will you hereafter worship false gods, as the Boodhs, Seang tey kong, Ma chan po, Twa peh kong, etc., or honor and worship the only true God?

To these questions he gave appropriate answers, repeating a part of the words, so as to declare with his own lips that he would no longer worship idols, or believe in false gods, or any Savior but Jesus. He did this standing in the midst of his pagan countrymen. The meaning of baptism was then explained, and he knelt down and was baptised "in the name of the Father, Son, and Holy Ghost." I then knelt and prayed that God would protect, teach, comfort, and save him. We rose, and I addressed him, exhorting him to remember the peculiarities of his situation as the first

born from among the Chinese here, to read the Bible daily and with prayer, to give no occasion of reproach to the religion of Jesus, to fear nothing from men, since they can only injure the body, and to keep in mind that he henceforth belongs to Jesus, and not to the world, and act accordingly.—I then addressed others present, exhorting them to follow this example, and warning them of the consequences of unbelief.

Preparation had been made for the celebration of the Lord's supper. A few remarks were made respecting that ordinance, and 1 Cor. xi, 23—26 was read and explained. The ordinance was then administered in the usual form; the first part being in Chinese, and the last in English. There were only five communicants—Rev. Mr. Wolfe, English missionary, just arrived, who performed the last part of the service; Mrs. T. and myself; Achang, the companion of Afa in his labors and exile for the gospel's sake, and Chae Hoo: but it was good to be there. The peculiar circumstance of it gave the occasion a deep and tender interest.

Six individuals were present who have expressed a wish for baptism, and others who profess to believe the gospel. Our prayer and hope, and confident expectation is, that God will bless us yet more, unworthy as we are, and let us receive one and another, and many to the table of the Lord. I say again, pray for us, and tell others to pray, and pray in faith. God will hear.

*Dispensary—Schools—Preaching—Call
for more Missionaries.*

On the 28th of October Mr. Tracy again writes—

Mr. Parker left here August 20th. He left me with the care of the dispensary, which it seemed very desirable to continue. I have had on an average more than thirty applicants for medicines every morning, and sometimes nearly fifty. My knowledge of medicine is very imperfect, and our supply of medicine rather small, so that it often costs me much hard study to prescribe for the patients; and I frequently come home weary and exhausted in mind and body when I ought to be in vigor for commencing the business of the day. I have to give some attention to English and Malay printing, and Chinese block-cutting and printing; but as I am favored with one trusty man in each department,

this branch of my labors is as easy as could be expected. We have two schools containing about forty Chinese boys, which Mrs. T. and myself visit on the Sabbath, and once in the week.

I have another branch of labor, which, while it takes some of my time and strength, affords me much pleasure. It is holding religious meetings with the Chinese. You are aware that we have had a short service on the Sabbath for several months. A few weeks ago, I at first proposed to meet those who wished for baptism; but as others attended, the invitation was made more general, and includes all who like to come. The two last Sabbaths there were more than twenty persons present. Two weeks ago, I commenced a Bible-class, on Wednesday evening. Some forgot the appointment, but about fifteen were present. A number of these, I doubt not, sincerely believe that Jesus is the Savior, and I hope several believe unto salvation.

To these things is to be added the cares of a family, which now includes several Chinese boys whom Mrs. T. is teaching English, the commissions of brethren in Siam, the transmission of letters for neighboring missionaries, and a wide correspondence; and you will see what comes upon me, besides what should be my principal employment, the study of the language. And while the burden lies thus heavily upon me, I am undergoing the process of becoming acclimated, and often feel weak and languid. Indeed, my labors, together with the climate, have several times quite overcome me, and I have been compelled to give up, and seek rest for my weary body and mind. And yet, I have done only a little, of what needs imperiously to be done. There are now probably 200 native vessels within sight of where I sit, not twenty of which I have been able to visit, to give them a little of the bread of life. They are ready to receive it, and eager for it. I went out this evening and distributed forty books and tracts. As I approached a Borneo prow the people hailed me, and each began to plead for himself, saying he could read. Before I came along the side, it was lined with men, with their hands outstretched for a book. I thought it better to have a little conversation with them before giving them books, and began talking, but I could not keep the books I had in my hands, unless by force, and on looking round to the boat, saw it filled with men, who jumped into it from the prow, and seized every Malay book I had with me,

except one, which lay partly concealed under some Chinese books.

Mrs. T. and myself have taken them several times, as we went to visit one of our schools, and stopped to distribute a few on the way. Whenever we have stopped near the principal resort of the Bugis, they have crowded around us by scores and hundreds eagerly asking for books. Sometimes fifteen or twenty hands would be thrust into the door of the palankeen at once, that we might place a tract in each. The Chinese and Malays also came in smaller numbers for books.

I sometimes look around on these thirty or forty thousand people, among whom I and Mrs. Tracy are the only protestant Christian laborers, and I cannot forbear exclaiming, What are we among so many? A miracle as great as that by which Jesus fed the 5,000 would not enable us to supply the wants of these famishing multitudes. But help is coming. Yes, it is coming, and I rejoice in it, both for my own and the heathen's sake; but it seems to me very long in coming.

But perhaps I have said too much of our situation. I have not done it for myself, but that you, and if you wish, others too, may see how wide and ripe for the harvest the field is, and how totally inadequate one man, or even two or three must be for such a work as needs to be done here. Oh that I could make it evident to christian people in America, how great an influence Singapore is every day exerting, and how much good might be done here, were there a sufficient number of men full of faith and of the Holy Ghost, to labor here. It has as great advantages as can be expected without actually settling with them, for doing good among the Malays, Bugis, and Chinese of the Archipelago. The Lord hasten the time, when there shall be more laborers here, and more of the influences of the Holy Spirit to attend their labors.

The expected missionary from the London society, Rev. S. Wolfe, has arrived here, but he will not be able to aid in any of my present labors soon. He is now at Malacca for a short time.

It is expected, if Providence permit, that six or seven ordained missionaries, and a physician, with their wives, will be sent to Singapore, Batavia, and other fields in that quarter, early in the summer.

West Africa.

EXTRACTS FROM LETTERS OF MR. WILSON, AT CAPE PALMAS.

Health—Anticipated War.

NOTICES of the severe sickness suffered by Mr. and Mrs. Wilson, and of their convalescence, have been inserted in former numbers. On the 7th of July, 1835, Mr. W. writes—

I feel very anxious to go up the Cavalley river as soon as the dry season commences; and until this is done, and I have made further trial of the climate, I cannot advise confidently what to do for the furtherance of the mission. I fear that if all the missionaries who come here have to undergo the same amount of sickness we have had, it will be a material hindrance. From what I have learned, there is a beautiful and healthy country up the Cavalley, and quite accessible from the coast, where a branch of the mission might be established. The accomplishment of this must, however, much depend on my health.

The natives still manifest an interest in us. With the exception of one or two cases of theft, they have done us no injury whatever. Sometime since they made what they call a great "devil palaver;" for we had been sick so long that they concluded there must be devils under our house, causing it. They assembled in large numbers, and spent a whole forenoon in the most foolish and unmeaning howlings and cries to get them away.

On the 17th of November Mr. Wilson again writes—

We have the prospect of being surrounded in a very short time by war, wholly among the natives themselves. The immediate cause of it is a contention about a spot of land, but the feeling originated in hostilities of long standing. There is within the bounds of the colonial territory a large settlement which was not invited to the negotiation held for the purchase of the country, and who have since been exceedingly hostile to the parties who were invited. If the war commences, as it now threatens to do, there will not be less than eight or ten large settlements engaged in it. I do not know that we shall be materially af-

fected by it, unless it should cause a suspension in our operations during that time; nor do I suppose that the war will be of any great duration. One native man remarked to-day, that he thought war was desirable, because "it would clear away the country." Meaning that people had grown insolent, and that there may be private quarrels, all of which it is customary to settle at the close of war.

Rock Town and the Adjacent Villages.

Nov. 19. Yesterday myself and wife visited Rock-town, the first visit we have made to that place since our arrival. The distance from this to that town is about six miles across the water, but eight or ten by way of the beach. We went in a large canoe, rowed by seven men, and were entertained most of the way by songs set to extemporaneous poetry. Had we been better acquainted with their language, we would have enjoyed these poetical effusions much more than we did.

Our reception, as is usual in this country, was boisterously welcome. The settlement is now divided by a narrow but strong stream of water, which it was necessary for us to ascend some distance before we reached the landing-place. As soon as we entered the stream there was a mighty rush of boys and men from both sides, contending vociferously that we should land in their respective towns. The contention grew violent until I decided to land on the side where the king lived. In going to his part of the town, which fronted the sea, we had to climb a very rugged, rocky ascent, but got up quite easily, as we were assisted by as many as could get hold of us. We were carried to the door of the "palaver-house," or state-house, and were seated on low stools, under a shady tree, to wait for the appearance of his majesty. The spot was wedged around with all classes of men, women, and children. After waiting a few minutes, a little stupid looking man came out of the palaver-house, and was introduced to us as the king of Rock-town. We subsequently found, however, that the real king was absent, and this man was fitted out for the occasion. I made him a small dash, or present, told him that we had come to "look his town," and that it was our wish to get an American teacher for his people as soon as we could. They then said that the "palaver would be set," if I would make my woman take off her bon-

net, and let the people see her long hair. This was done to their profound gratification, and to the admiration of surrounding multitudes. We then visited the other parts of the town, and were entertained at the house of a man by my own name, and who, while a boy, spent five years in Newport, Rhode Island, and has much of the American manners. At his house we were again surrounded by another noisy multitude. My wife was the great object of wonder, as she was the first white woman that had been seen at that place. Our attention was arrested by a man who was addressing himself very vehemently to some women in the crowd, to the great merriment of the rest. On inquiry we were told that he was reproaching his country-women for their extravagance in dress. Said he, "Look at that Merica woman; he pass all country-women too much; but he got on nothing but one bonnet and one frock; but you country-woman, you fool too much; you trouble you husband for ebery ting; you want clot, you want bead, you want iron bells, you want tiger-teet, and you want ebery ting; you trouble your husband all time. Now I tell you look dis woman good fore he go."

The situation of Rock-town is very eligible for a mission establishment. A part of the town is situated on a projecting mass of rock, elevated considerably above the surrounding country, and washed at its base by the angry waves of the sea. Standing on the top-most point we could see thirteen native villages, embracing a population of five or six thousand. To the north of this, as far as Fish-town, about eight miles, the country presents the appearance of rich verdant meadow land; skirted on the seaside by an exquisitely beautiful grove of palm-trees. The shade-trees within and around Rock-town exceed any, both for utility and beauty, that I have seen in America. They proved a very refreshing retreat to us from the rays of the sun and the hot hovels of the town. I must limit my remark, however, with regard to the eligibility of this place for a mission establishment, to its local and physical advantages. Nature has spread her beauties around it with a profuse hand, but the depravity of man here, as elsewhere, draws a melancholy contrast. I could not but feel deeply pained when I was compelled to transfer my eyes from this favorite spot of nature to the miserably degraded beings who inhabited it. It seemed as though the very worst of the human kind inherited the choicest part of their father's domains. They are

still desirous of a teacher, and I could only tell them, "by and by."

Pilfering Habits of the Natives.

On the 23d of November, Mr. Wilson writes—

The burden of our former complaint has been sickness, but now we have to take up a different strain. We have sustained considerable losses of late by theft. We were simple enough, when we first came here, to suppose that the interest the natives felt in our object, and the personal influence we hoped to have gained over them, would effectually shield us, from the depredations they were committing upon others. But we have learned a different lesson of late. They hold our effects to be as good game as any body's else; indeed I have thought that they have manifested for some time past decided preference for ours. It is difficult for any one, who is ignorant of the character of this people, to form an idea of their expertness in pilfering. It baffles all vigilance. It bids defiance to every species of precaution; no preventive, scarcely, is sufficient to arrest it. Day or night, present or absent, wherever a native is, your property is in extreme jeopardy. Dr. Hall strikingly remarked a few days since in "palaver" with them, "If Merica man no look sharp, countryman steal the chair from under him." I complained several times to the king and some of his head-men; but they either connived at the thing, or were too inefficient to give me any redress. I turned the case over to Dr. Hall. He has made a "palaver" about it, and set in operation a scheme to break it up; but its success is yet to be proved. I shall endeavor hereafter to protect our effects more effectually by stronger bolts and locks; but I have no hope of seeing any material change in their character in this respect, until the principles of the gospel begin to operate upon their hearts. Human laws are very poor things, unless there is virtue among the people. And yet it ought not to be a matter of great surprise that Africans are so much addicted to stealing. What mean your lofty walls, your spiked gates, your bolts and locks, your night-watches, jails, and penitentiaries! Erase all these from your cities and villages, and there would be as much reason to complain of theft in America as in Africa. Our recent losses amount to twelve or fifteen dollars.

On the 25th of December, Mr. Wilson again writes respecting the prospects of his mission—

I can only say that both myself and wife are as cheerful and as happy in Africa as we ever were in America; and we enjoy the cheering conviction that we are laying the foundation of a superstructure, which, under the hands of others, and with the blessing of Almighty God, will prove the glory of West Africa.

Cherokees.

EXTRACT FROM A LETTER OF DOCT. BUTLER, DATED FEB. 8, 1836.

Schools for Teaching the Cherokee Language.

DOCT. Butler has recently commenced a new station, within the limits of the state of Tennessee, at a place called Red Clay, twenty miles east of Brainerd and fourteen from Candy's Creek. Jesse, the teacher mentioned below, is a member of the church gathered at Haweis, while Doct. B. resided there. He is a full Cherokee, understanding little or no English, intelligent, considering his education, highly exemplary as a Christian, and much devoted to the improvement of his people. He receives an annual stipend and gives his time wholly to teaching.

As it respects Jesse's schools,—he had fourteen schools last summer, and I visited six of them. These are extended over a section of country about fifty miles long, and twelve or fifteen miles wide. He performed his circuit, and visited each school once in three weeks. According to the names rendered me, he had last August in his schools two hundred and fifty-three scholars of different ages, from eight years old to sixty. Seventy-seven of this number he called good readers. I have heard many of them read apparently as fluently as he does. He supposes that about seventy good readers had then left his schools, having read through the books published in the Cherokee language. The schools I visited were very orderly and attentive. Most of the scholars were intent on their lessons. Jesse prays and sings with his scholars, and so far as he is capable, gives them religious instruction. A greater or less number attend his schools,

not to learn to read, but to receive religious instruction.

Jesse has now enlarged his number of schools to seventeen. These he visits once in three weeks. A neighborhood twelve miles from this place has recently erected a comfortable house for him to teach in, and hold his meetings connected with his schools; and another neighborhood seven miles from here is following their example. Jesse is anxious to have me procure an interpreter and ride with him. This would be a large field for usefulness, if I could occupy it.

There are forty Cherokee families within about three miles of us, who would esteem it a privilege at any time to receive friendly visits from us. The number of children I have not yet ascertained, but there must be enough for a large school. We wish, if possible, to be in a situation to have religious visits made frequently by the female members of the family.

John Huss, often mentioned in this work as a native Cherokee preacher, has spent much of his time for the last two years as an itinerant teacher of schools, on a plan similar to those of Jesse, connecting with his schools meetings for religious instruction, in which he performs the ordinary labors of a minister. Probably a diligent attention to the subject for one year, even if the school should not be held more than one day in three weeks, with the occasional reading in the intervals, which would almost necessarily be practised, would enable a Cherokee to read his own language in the character of Guess correctly, and with a good degree of fluency.

New-York Indians.

EXTRACTS FROM LETTERS OF MR. BLISS, DATED AT CATTARAUGUS.

THE annual convention of the christian Indians was held at Cattaraugus in February last. Only the churches on the Buffalo, Cattaraugus, and Alleghany reservations were represented. Religious exercises, with preaching, were had daily during the sessions. Two persons were received to the church on the Sabbath, when the Lord's supper was administered to all the church-members assembled. From the reports of

the delegates the following particulars are communicated by Mr. Bliss.

State of the Churches—Education—Temperance.

No general revivals of religion during the year.

Allegany.—One member has died, two have been suspended, and five added; present number fifty-six.

Cattaraugus.—Two died, three suspended, one restored, nine added on professing faith, and four white persons by letter. Total now fifty-six.

Buffalo.—No additions reported. Present number forty-seven.

All the three churches at present number one hundred and fifty-nine.

The year has been one in which peace and a good degree of harmony have prevailed. The deacons from each reservation have performed a course of visiting on all the reservations excepting their own, to stir up the minds and give a new impulse to the cause of religion and education. They have probably done considerable good in this way. The ministers have also preached considerably from house to house, especially at Alleghany.

There are six schools in operation, under the patronage of the Board. Four of these are on the Buffalo reservation, and have eighty pupils; one at Cattaraugus with forty-three pupils, and one at Alleghany with about twenty-five pupils. Another school has been taught a part of the year, at Alleghany, under the care of the Board, with about forty scholars; making about two hundred children who have received more or less instruction within the year. In making out this number we reckon none at Buffalo or Cattaraugus, except what have attended during the last quarter. Many others have attended for a short time, and left. Another school has also been taught on the Alleghany reservation, not directly under the patronage of the Board. It had some assistance from the missionary funds collected and appropriated by the Indian churches. Besides this, the Quakers of Philadelphia have sustained a school some part of the time among the heathen party, taught by a native teacher from Cattaraugus. The Indian churches raised fifty dollars the past year, which was appropriated for the benefit of schools the ensuing year. Some was appropriated for school-houses, books, etc.

A new society, with a general agent to lecture, and nine managers, was formed

ed at the convention, the object of which is to encourage the partially educated youth further to improve their minds, and also to excite improvements in a more especial manner among the females. N. T. Strong gave an interesting address about an hour in length, which was well received, and he was appointed agent for this year.

Much was said about dress, etc., which shews that the views of the people are undergoing a change for the better.

There have been no meetings called exclusively for temperance, and almost no efforts made to get subscribers to the pledge. There has been preaching, however, upon the Sabbath repeatedly on this subject. The churches are all professedly temperance churches, and the church at Buffalo has gone so far as to exclude the use of ardent spirit even in case of sickness. Some startling facts came to light in connection with this subject. I will give one example. Since the last war twenty-nine Indians have perished by intoxication in and about the streets of Buffalo. Intemperance is still a crying sin among the Indians, hurrying them to an untimely grave. It is the cause of the greater part of all the difficulties both in the church and out of it. There are several Indians who are thorough going cold-water men; but whether the cause of temperance is at present advancing or not, it would be difficult to determine. The following resolutions were adopted—

Resolved, That we deem it wrong for Christians to participate in, or witness dances, ball-plays, and other vain amusements.

Resolved, That convention be held hereafter at Cattaraugus, and commence on Tuesday; that we may have time to perform our business before the Sabbath.

The court of chancery reported one case of separation between a married couple, and a bill given to the man, since the last convention.

I will just say that there have been some cases of seriousness since the convention, both here and at Buffalo. We are having evening schools for adults, which promise some good. We feel encouraged. Pray for us.

Under date of March 1st, Mr. Bliss gives some further statements relative to the favorable state of feeling in respect to religious instruction and intellectual improvement.

Our meetings on the Sabbath are better attended than usual, and our evening

meetings are sometimes full to overflowing. There appears to be a degree of tenderness on the minds of some of the brethren, which is encouraging. I hope also there is some relenting on the part of backsliders, and some confessions; likewise among those out of the church, a few are serious and regular hearers of the word. I am not able to say distinctly that there are any cases of real conversion, yet there are some of considerable interest.

Our school for a few weeks past has been rather thinly attended, on account of the difficulty of furnishing provisions, the mills being all frozen up, and some of the parents being negligent. Our numbers are now fast increasing. There are several large scholars, and some young men and women who board at home and attend school. Some of the middle aged men have exhibited a desire to become acquainted with the word of God, and are endeavoring to learn how to read. Others attend the evening school to study arithmetic. Almost every evening we have some Indians present, who come to attend religious meetings, singing-schools, or schools for intellectual improvement. Some children from heathen families attend constantly upon the day-school. These are from the families of some of the principal chiefs. Although we have many trials and discouragements, and unwearied efforts are necessary to sustain the school, yet we feel encouraged to go forward.

Siour.

EXTRACTS FROM A LETTER OF MR. STEVENS, AT LAKE HARRIET, DATED JAN. 27, 1836.

Commencement of Labors—Need of Additional Missionaries.

LAKE Harriet is about five miles west of south from St. Anthony's Falls, seven miles west of Fort Snelling, a military post situated at the junction of the St. Peter's with the Mississippi river. Mr. Stevens commenced the station in June last.

The surgeon of the military post, Dr. Jarvis, has been very assiduous in his attentions to us in our sickness, and has very generously made a donation to our Board, of twenty-five dollars, being the amount of his medical services in our family.

On the 19th instant we commenced a school with six full Indian children, at least so in all their habits, dress, etc.; not one could speak a word of any language but Sioux. The school has since increased to the number of twenty-five.

I am now collecting and arranging words for a dictionary. Mr. Pond is assiduously employed in preparing a small spelling-book, which we may forward next mail for printing.

Since the Indians have returned to their village I have felt it important to spend the Sabbath at the station generally. I have determined on going to the fort only on one Sabbath in each month. We have not yet been able to collect the Indians together to give them religious instruction on the Sabbath, for want of an interpreter. We hope we shall soon be able to establish a Sabbath school both for adults and for the children. We want a good interpreter, and more than this, we want the language, we want books, we want more laborers, and most of all, we want the Holy Spirit to enlighten and guide us, make us more like the Lord Jesus Christ. Here are 25,000 souls belonging to this tribe all—every one—yet in the region and shadow of death. Several years must pass away before we can make known to any of them fully the gospel. Most of the present generation will probably die before the gospel will be preached to any considerable extent to this tribe. How true it is that destruction and misery are in their ways, and the way of peace they have not known. These dark places of the earth are full of the habitations of cruelty and death; these Indians drag out a miserable existence in this world, and have no better prospect in the world to come. We see them sicken and die, and can do nothing, or next to nothing to save them. We can do little or nothing to relieve the sufferings of their dying bodies, and far less to save their undying souls. Methinks could the church witness their sufferings which are temporal, hear their wailings which rend the air almost literally by night and by day; and then by the eye of faith look forward only a few short years, and behold them lost, she would be moved with compassion, and not only feel and pray for them but act and aid—now before their wails are endless.

Distressing Example of Mourning and Self-Torture.

Yesterday a portion of this band of Indians who had been some time absent

from this village returned. One of the number, a woman, was informed that a brother of hers had died during her absence. He was not at this village, but with another band, and the information had just reached here. In the evening they set up a most piteous crying, or rather wailing, which continued, with some little cessations, during the night. The sister of the deceased brother would repeat, times without number, words, which may be thus translated into English—"Come my brother, I shall see you no more forever." The night was extremely cold, the thermometer standing from ten to twenty below zero. About sunrise next morning preparation was made for performing the ceremony of cutting their flesh in order to give relief to their grief of mind. The snow was removed from the frozen ground over about as large a space as would be required to place a small Indian lodge or wigwam. In the centre a very small fire was kindled up, not to give warmth apparently, but to cause a smoke. The sister of the deceased, who was the chief mourner, came out of her lodge, followed by three other women, who repaired to the place prepared. They were all bare-footed and nearly naked. Here they set up a most bitter lamentation and crying, mingling their wailings with the words before mentioned. The principal mourner commenced gashing or cutting her ankles and legs up to the knees, with a sharp stone, until her legs were covered with a gore of blood; then in like manner her arms, shoulders, and breast. The others cut themselves in the same way, but not so severely. On this poor infatuated woman, I presume, there was more than a hundred long, deep gashes in the flesh. I saw the operation, and the blood instantly followed the instrument and flowed down upon the flesh. She appeared frantic with grief. Through the pain of her wounds, the loss of blood, exhaustion of strength by fasting, loud and long-continued and bitter groans, or the extreme cold upon her almost naked and lacerated body, she soon sunk upon the frozen ground, shaking as with a violent fit of the ague, and writhing in apparent agony. Surely, I exclaimed, as I beheld the bloody scene, the tender mercies of the heathen are cruelty! Almost overpowered with the piercing cold, and the more distressing and pitiable objects before me, I turned away and walked back to my dwelling, absorbed in reflection upon the miseries of the heathen in this world, and the more awful and overwhelming misery that awaits them

after death. While my heart seemed to bleed with compassion for these unhappy beings, it also melted into gratitude to God, that I was not born a heathen. Let the mothers and sisters in Israel, in a special manner, bear these heathen females upon their hearts before the mercy-seat, until windows in heaven shall be opened and a blessing poured out, even upon them, till there shall not be room to receive it. Oh give them the gospel—give it to them now. Delay is death. You may give them your compassion, your prayers, your gold and silver,—but

if you do not give them the gospel, it will avail them nothing. Give them yourselves, your sons and your daughters, to carry them the glad tidings of salvation, to point them to the Lamb of God who taketh away the sin of the world.

The little church at the Fort begins to manifest something of a missionary spirit. Their contributions are considerable for so small a number; I hope they will not only be willing to contribute liberally of their substance but will give themselves, at least some of them, to the missionary work.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE LONDON MISSIONARY SOCIETY IN SIBERIA.

INTERESTING statements relating to the first conversions in this mission were given at p. 152 of the last volume. The Rev. Mr. Swan, at Khodon, under date of June 30th, 1835, after noticing a tour of Shagdur, one of the converts, and his zealous labors for the good of his people, gives the following—

General Retrospect of the Mission.

When a christian mission is undertaken in such a country as this, it is done in the face of all the prejudices and suspicions which cannot fail to be stirred up among the adherents of long established usages. Opposition, therefore, is to be counted upon; and we should not abandon our purpose upon the manifestation of a hostile or jealous spirit. We have as yet met with no direct hindrance in our work; we have encountered discouraging frowns, but neither missionaries nor converts have met with actual persecution.

We cannot but remark one feature of the word of God here, viz., that, in every case, the individuals who have come under the power of the truth are those who have for years been under the sound of it. We have experienced nothing like the ready reception of the gospel as soon as proposed. One of the converts was five years a teacher in our school; another was in my employment upwards of a year before I left the Ona station in 1831, and has been since living here. Others were scholars in the school, and for years hearing and learning daily what they at last, under higher teaching, I trust, than ours, were brought to believe and obey the gospel; and there are others still professedly

heathen, in whose minds, we have reason to believe, the truth is producing uneasiness and conviction, more or less deep. For them we continue to pray, and are not without hope that the struggle will end in their declaring themselves on the Lord's side. It is surely an instructive fact in the history of the Siberian mission, as well as of some others I need not name, that the first decided conversions took place fifteen years or more after the commencement of operations. And what was done in those fifteen years? The necessary languages were acquired; the Scriptures were translated; schools were established; many were instructed; the gospel was preached; and all this not by a body of men numerous enough to occupy the field to the best effect, but by two or three individuals. To this day thousands of the Burials have never seen the face of one of us;—and how can they believe before they hear?

These facts are, I think, worthy of particular observation; but they further suggest the inquiry, whether the experience of other missionaries in other parts of the great field confirms the observation. Does it consist with their experience generally, that the converts from among the heathen are persons who have for a considerable time heard the gospel, or in some way enjoyed the means of becoming acquainted with its fundamental principles; e. g., by school instruction, the perusal of religious tracts, or the conversation and example of other converts? or, according to their observation, do instances frequently occur of heathens becoming, to all appearance, converts upon the first hearing of the truth, or upon the perusal of a tract or book of Scripture? or are such instances comparatively rare, or scarcely known? Might not an inquiry be instituted on these points? I think they involve some considerations of great practical importance in the management of our missions. If the feature I have pointed out as marked in this mission be observable in other missions also of the present day, does it not show the importance of conducting them on a principle which shall se-

cure the continued and regular communication of instruction to the heathen by stated public services; by an organized system of private visiting, for conversation; open discussion; by christian schools; by plans of itinerancy so conducted as to go frequently over the same ground; in a word, by patient continuance in all the various ways of well-doing, which the christian missionary can employ? But this implies a plurality of laborers at every station. Perhaps, as soon as there are a few converts at any one station, their attention should be directed to the subject of united prayer for the conversion of their countrymen and the rest of the heathen world. This will at once materially promote their own spiritual improvement, and make them feel a more tender and practical concern for their heathen neighbors; and it will form the best preparation and incentive to their attempts to turn them from the error of their ways, teaching them to own and honor God the Holy Spirit, when they engage in efforts which only his divine agency can render efficacious.

If the observation now made generally holds, that heathen hearers often continue long to hear before they understand, and believe, and obey the truth, we missionaries should derive encouragement from it, to persevere, laboring and hoping, although against hope. And the friends of missions at home should be encouraged if they hear that their missionaries can report that they have attentive bearers, although they can speak of few or no instances of decided conversion.

Another important lesson is, that all the missionaries themselves and Christians at home should give themselves more to prayer for the effusion of the Spirit; for this, obviously, in the case supposed, is the only thing needed to secure the divine blessing. The means are used; the gospel is preached; and the heathen hear. The command that came to the prophet of old,—"Prophesy upon these dry bones," was accompanied by another, "Prophesy to the wind; prophesy, son of man!" So the modern missionary should regard this as half his work, saying in constant, believing, earnest prayer, "Come from the four winds, O breath, and breathe upon these slain, and they shall live." There is an observation of the judicious Thomas Scott, in some of his writings, to this effect, that a superficial gospel will at first make its way in the world more rapidly than when the whole truth of God is solidly proposed to mankind. And, as I trust the missionaries declare the whole counsel of God, and do not attempt to gain proselytes by flattering the pride or carnal prejudices of their hearers, there is ground to hope that if their list of converts swells but slowly, those who are added to it are those who have received the love of the truth that they might be saved.

MISSION OF THE LONDON MISSIONARY SOCIETY IN MADAGASCAR.

In the last number, page 153, an article was inserted relating to the hostility manifested by the government of Madagascar towards the mission on the island, and the edict which had been passed, intended to put a stop to all efforts for propagating Christianity there. The following paragraphs will show the state of things two months later, near the end of May, 1835.

Tidings have been received, dated in the latter end of May, by which the painful anxiety of the directors, respecting the personal safety of the brethren and the native Christians, has been greatly relieved, though the prospect, in regard to the work of the mission, is scarcely more favorable than when the former communications were sent off. The friends of the society will unite in grateful acknowledgments to Him who is a present help in time of trouble, and who has hitherto shielded his servants in the midst of the imminent perils by which they have been surrounded; and has preserved in the steadfastness of the faith the native Christians, who sustain a profession proscribed by laws menacing its followers with death—a sentence which may at any moment be carried into execution.

No favorable change whatever appears to have occurred: the declarations of the government seem to have been confirmed by all their subsequent proceedings, and leave no hope from that quarter. The law still remains in force; and though death has not yet been inflicted on the professors of Christianity, it is sternly denounced, and repeatedly threatened as a warning. It must not be concluded because none suffer martyrdom, either that Christianity is renounced by those who professed it, or that those by whom it has been prohibited are becoming milder, or refuse from any timid or merciful policy to execute their own laws.

Other causes probably, at the present moment, divert the attention of those in power from the prosecution of their hostility against Christianity; but, notwithstanding this, its professors may truly be said to "stand in jeopardy every hour." Under these circumstances, it affords matter for devout thanksgiving that the operations of the mission have been so far effectual, as to secure a permanent foundation for the establishment of Christianity in the island, and to supply important facilities for its extension, when the Lord shall, in the arrangements of his providence, open a way for the labors of our brethren.

No native has been employed in the printing of the Scriptures since the publication of the edict against Christianity; but the brethren have carried on that great object.

The printing, as far as the prophet Micah, was finished; and they hoped that within a fortnight after the date of the last communication, the whole would be completed. Thus one grand object, so long occupying the anxieties of the missionaries, would be effected—the entire Scriptures in the Malagasy language.

Mr. and Mrs. Freeman, it is expected, would proceed to England by way of Mauritius in June last. Mrs. Freeman's health had for some time been such as to render a removal necessary. Mr. Johns and Mr. Baker will endeavor to remain at least until next year.

Preaching there is none, except the little English service in the dwelling-house of the missionaries on the Sabbath. Tracts they dare not distribute; and the schools, it is feared, will be broken up, or made a mere branch of military duty, and placed under the direction of the officers; though

the authorities profess their willingness to have a reading-book printed and taught, containing native proverbs, etc.,—but nothing religious.

The directors rest assured nothing but the most urgent necessity will induce the missionaries, deeply as they feel the present calamity, to abandon the mission, and that for a time only. The brethren are in great perplexity, and much grieved in spirit; still they are not in despair. They lean upon God, confiding in his faithfulness and his power; not doubting that in due time he will effect their deliverance, and so order events, that a door will be again opened in Madagascar for the promulgation and success of the gospel. The scene, they observe, is very dark at present, and events most distressing. It is almost hoping against hope. They much need the counsels and advice, the prayers and the sympathy, of the directors, and of the British churches.

American Board of Commissioners for Foreign Missions.

APPEAL FOR AN INCREASE OF FUNDS.

It has been necessary, for several years past, to say much concerning the demand for missionaries; and the impression has gone abroad that, while the operations of the Board were suffering for the want of missionaries, there was no deficiency of funds, and no immediate cause to apprehend such a deficiency. The influence of this impression upon the receipts of the Board, it has now become necessary to lay before the churches.

The expenditures of the Board during the financial year ending with July, 1835, a period of eleven months, were about 168,000. Since then, eight ordained missionaries and four male and thirteen female assistant missionaries, twenty-five in all, have been sent into the field; nearly 10,000 dollars have been expended in enlarging the printing establishments of the Board; 7,000 dollars have been remitted to lay deep and solid foundations for a christian education in the Sandwich Islands; and a larger sum than usual has been sent for the same purpose to Ceylon. The actual expenditures, from August 1st to the present time, have been 165,000 dollars. This sum includes, indeed, nearly all the remittances to the several missions which will be necessary during the present financial year. But the sending out of twelve missionaries, who are expected to

embark before the 1st of August, with other unavoidable expenses, will raise the expenditures of the year to at least *two hundred thousand dollars*.

The receipts of the first seven months of the present financial year, have been 93,000 dollars. Should the average receipts of the remaining five months be no greater than they have been, the total receipts of the year will be only 158,000 dollars; leaving a deficiency and debt of more than **forty thousand dollars**.

The receipts of the first seven months were about 6,000 dollars less than they were in the same period of the last year; owing doubtless to the impression mentioned at the beginning of this statement.

Shall the Board be enabled to move on with a constantly accelerated speed? Shall it send forth the twelve devoted missionaries, who are even now preparing to depart? And, in the autumn shall it send a still greater number, who are expecting to go at that time? Shall it accept other well qualified candidates, who are applying for appointment with the hope of being also allowed to go in the autumn? In a word, shall the Committee aim to fill up the entire schedule lately published, of missionaries who are urgently needed to give effect to our present system of operations?

The Committee do not propose these inquiries because they have any doubt as to

their own duty, nor, indeed, as to the wishes and expectations of the churches. Their imperative duty is to press onward in their work. The churches require this, and will cheerfully furnish the necessary means; the Lord Jesus commands it; the work to be done calls for a far more rapid and vigorous movement. But the increase of missionaries increases the expenditure; and so does every addition to the printing apparatus, and books, and schools, and higher seminaries for rearing up native school-masters and preachers. Such is the difficulty of procuring missionaries, that those who are disposed to go, ought to be the more amply provided with means of usefulness; and especially ought we to lose no time in procuring native helpers, through the blessing of God, in greater numbers, and in all the departments of Christian labor. Of the higher seminaries, two already exist—in Ceylon, and at the Sandwich Islands; and six others are commenced or projected—at Singapore on a large scale, in the Mahratta country, in Syria, in the Greek Archipelago, a fifth for the Armenians, and a sixth for the Nestorians. The buildings, libraries, and apparatus for these eight institutions, will call for an expenditure of about 100,000 dollars within two or three years. Nor are the schools, nor the ten printing establishments of the Board yet commensurate by any means, either in number or extent, with the providential demands upon them.

The Committee have no hesitation in making this brief and explicit statement of the embarrassments to which the Treasury of the Board will soon be subjected, unless there is an immediate augmentation of the monthly receipts from 13,000 dollars, the present average, to 20,000 dollars and upwards; believing that a knowledge of the fact will awaken an immediate and corresponding interest, and secure the result so very desirable. Relying, under God, on the numerous pledges of support received from friends of missions in the Presbyterian, Congregational, and Reformed Dutch churches, the Committee have begun an extended, an expensive, a growing, and, with the smiles of Heaven, an effective system of operations among the heathen; and they cherish an animating confidence that these patrons will not withdraw their aid from the Board,

nor delay to afford the requisite assistance.

By order and in behalf of the Prudential Committee.

R. ANDERSON,
DAVID GREENE, } *Secretaries.*
WM. J. ARMSTRONG,

Missionary Rooms, Boston, March 25, 1836.

BRIEF NOTICES.

SOUTH AFRICA.—Mr. Champion writes under date of December 4th, 1835, that himself, Mr. Grout, and Doct. Adams, were then at Port Elizabeth, and on the eve of embarking for Port Natal, and hoped soon to enter on their labors among the maritime portion of the Zoolahs. They had obtained good interpreters to accompany them. Mrs. Grout and Mrs. Adams were to remain at Bethelsdorp, and Mrs. Champion at Port Elizabeth. Should the brethren obtain a footing in the Zoolah country, one or two of them will soon return for their wives and baggage.

SOUTHERN INDIA.—Mr. Hall, at Madura, writes that while on his journey from Ceylon to that city, he saw great numbers of Hindoo pilgrims, on their way to celebrated places of superstitious devotion. Many of them were from 100 or 200 to 1,000 miles from their homes. These companies consisted of men, women, and children, nearly naked, without money, without friends, and without food, except what they beg by the way.

MEDITERRANEAN MISSIONS.—Intelligence has been received from the brig *Mas-sachusetts*, on board of which were Messrs. Thompson, Jackson, Lanneau, Hebard, and Miss Tilden, dated January 8th, when sixty or seventy miles west of Gibraltar. Their passage thus far, having been at sea five weeks, had been rendered rather unpleasant by frequent squalls and rain. All were in health. On the 17th of January they were off the island of Sardinia.

GREECE.—Mr. King wrote on the 25th of November, that severe sickness still prevailed at Athens, and that his schools and all his labors were proceeding much as usual. The government, at the suggestion of the minister of ecclesiastical affairs, and with the approbation of the holy synod, had published a proclamation, ordering that there shall

be no public market, and that the shops and taverns shall not be opened on the Sabbath, till after the morning service, nor on some half a dozen of the most sacred holidays of the church. The morning service closes at a very early hour, and the order, therefore, virtually gives up, by the sanction of the government, almost the entire Sabbath to labor and traffic.

OSAGES.—Mrs. Requa, wife of Mr. William C. Requa, died at Hopfield on the 30th of October last. She was sister of the late Rev. W. B. Montgomery, of the Osage mission, who died August, 1834, and a native of Danville, Pennsylvania. Mrs. Requa had been in the mission only a year. She was ardently devoted to the work on which she had entered, and during her last hours she was full of faith and hope.

Owing to the inconvenient location of the Union and Harmony stations, each being forty or fifty miles from the present Osage territory, it has been thought expedient to discontinue missionary operations at both; and as the Osages are at present in a state very unfavorable for enjoying the benefit of christian instruction, on account of the uncertainty which exists relative to the place of their future residence, Rev. N. B. Dodge, and Messrs. D. H. Austin, and A. Redfield, with their wives, have signified their desire to retire from that field of labor, and they have accordingly been honorably released from the further service of the Board. Rev. A. Jones will, for the present, labor in the white settlements near Harmony, though without any immediate connection with the Board; and if there should hereafter be a favorable opening among the Osages, he will resume his labors.

GRANTS BY THE AMERICAN TRACT SOCIETY.—For the China mission, \$2,700
For the mission to the Tamul people, 3,000
For the Sandwich Islands mission, 1,000
For the mission to Singapore and the Indian Archipelago, 2,000
For the Mahratta mission, 1,000
For the mission at Smyrna, 900
For Siam, 1,000
For Syria, 1,000
For Nestorians, 500
For Greece, 500
For Constantinople, 1,000
\$14,600

The following grants were received during the last year, but were not acknowledged in the usual manner, though included in the amount mentioned on page 3.

For China,	2,000
For Ceylon,	500
For the Sandwich Islands,	1,000
	\$3,500

GRANT BY THE CONNECTICUT BIBLE SOCIETY.—For promoting the circulation of the Bible in China, \$1,000

Donations,
FROM MARCH 11TH, TO APRIL 10TH,
INCLUSIVE.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York city, Tr.	
Bucks co. R. D. chh. 16,35; Rev.	
A. O. Halsey, 5;	21 35
Union Village, Asso. in R. D. chh. 38 00	—50 35
<i>Central Board of Foreign Missions,</i>	
J. Gray, Richmond, Va. Tr.	700 00
<i>Southern Board of Foreign Missions,</i>	
J. Adger, Charleston, S. C. Tr.	
For support of Mr. and Mrs. Wilson, Cape Palmas, 500; of Mr. Merrick, Persia, 500; of Mr. and Mrs. Adger, Asia Minor, 500; of Mr. and Mrs. Eckard of the Tamul miss. 500; of Mr. Lancaut in Syria, 500;	2,500 0
<i>Addison co. Vt. Aux. So. E. Brewster, Tr.</i>	
Addison, Gent. and la.	42 37
Middlebury, Of sum fr. la. ackn.	
in April, \$12 for Eliza Merrill	
in Ceylon.	
Shoreham, Gent. and la. (of which	
to constitute Levi O. Bur-	
chard an Honorary Member of	
the Board, 100.)	106 70—149 07
<i>Boston and vic. Ms. Aux. So. C. Stod-</i>	
dard, Tr.	1,300 00
<i>Champlain Presbytery, N. Y., L. Myers, Tr.</i>	
Beekmantown, Chh. and cong.	33 00
Chazy, J. C. Hubbell,	10 00
Mooretown, R. R. Rood,	10 00
Peru, Av. of rings,	75
Plattsburgh, Indiv. 47,06; A. C.	
Moore, 10; L. Myers, 10;	67 06—120 81
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Newburyport, United mon. con.	29 00
<i>Essex co. South, Ms. Aux. So. J. Adams, Tr.</i>	
Danvers, N. par. Gent. 71; la. for	
ed. of hea. chil. 39,55;	110 55
Salem, S. so. La.	53 17—163 72
<i>Fairfield co. West, Ct. Aux. So. M. Marvin, Tr.</i>	
Ridgefield, Coll. in cong. so. 21,37;	
mon. con. 41;	62 37
<i>Genesee and vic. N. Y. By C. A. Cook, Agent.</i>	
Burdette, Mrs. Woodward,	2 00
Geneva, H. Dwight,	200 00
Pennyan, Aux. so. 84,11; sub. sch.	
for Ira Gould and Margaret	
Lock in Ceylon, 12;	96 11
Rose, Presb. chh.	3 50
Sodus, E. Ridge, Presb. chh.	6 66—308 27
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Cairo, Mon. con. in presb. chh.	14 00
Catskill, Mrs. S. Collins,	6 00—20 00
<i>Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.</i>	
Amherst, Gent.	3 19
Francetown, Gent.	70 00
Hollis, Gent. (of which to con-	
stitute Rev. SOLOMON HARDY	

an Honorary Member of the Board, 50; 55,15; la. (of which to constitute Rev. HENRY EASTMAN of Brookline an Honorary Member of the Board, 50; 99; mon. con. 49; Mason, La. 16 65
Mont Vernon, Gent. 25,68; mon. con. 14; 39 68
Pelham, Gent. 33; la. 22,43; 55 43—388 03
Kennebec Confer. of chhs. Me. B. Nason, Tr. Farmington, Chh. 18 00
Lincoln co. Me. Aux. So. Rev. S. White, Tr. Bath, N. m. house, contrib. after sermon by Mr. Ellingwood, 30; fem. sch. so. 7th pay. for Susan Eaton in Ceylon, 20; 50 00
Litchfield co. Ct. Aux. So. C. L. Webb, Tr. (Of which and prev. dona. fr. Canaan North, Mon. con. 31,97; coll. 20,03; Goshen, Mon. con. 23,88; coll. 128,93; New Milford, Mon. con. 5,50; coll. 82; Woodbury South, Mon. con. 16; la. benev. so. 18,07; coll. 90,85; Watertown, Indiv. to constitute Rev. WILLIAM B. DE FOREST an Honorary Member of the Board, \$50. The sum of \$60 fr. fem. sch. so. accts. in April, was for fem. sch. in Ceylon;) 450 00
Merrimack co. N. H. Aux. So. S. Evans, Tr. Rev. M. Elliot, 4 50
Boscawen, Gent. 50 00
Canterbury, Gent. 5 00
Concord, Gent. 89,99; mon. con. 15,19; 105 18
Dunbarton, Gent. 12,45; la. 10,83; 23 28
Pembroke, Gent. 24; la. 21,09; 45 09
Warner, Gent. 12,41; la. 4,77; 17 18
250 23
Ded. expenses paid by aux. so. 25—249 98
New Haven City, Ct. Aux. So. C. J. Salter, Tr. Mon. con. in 1st and united so. 20,86; Mrs. Murdock, for sch. in Ceylon, 30; av. of stockings, 2,48; 53 34
New York City and Brooklyn, Aux. So. W. W. Chester, Tr. (Of which fr. A. G. Phelps, for miss. in West Africa, 500; fr. chil. of do. for ANSON GREEN PHELPS in Ceylon, 20; fr. College of Physicians and Surgeons, 108; fr. Misses M. and H. L. Murray, to constitute Rev. FLAVEL S. MINES an Honorary Member of the Board, 50;) 820 71
Pilgrim Aux. So. Ms. Kingston, Mon. con. in evang. cong. chh. 10 72
Piscataqua confer. of chhs. N. H., S. Blake, Tr. Exeter, Mon. con. in 1st and 2d chhs. 30 00
Rutland co. Vt. Aux. So. J. D. Butler, Tr. Benson, Gent. (of which to constitute Rev. D. D. FRANCIS an Honorary Member of the Board, 50;) 98 00
Brendon, Mon. con. in cong. chh. 34 50
Rutland, Gent. 15; la. 31,39; 45 30—178 80
Tolland co. Ct. Aux. So. J. R. Flynt, Tr. Gilford, Gent. 32,59; la. 28,36; 60 95
North Coventry, Gent. 54; la. 38,58; 92 58—153 53
Washington co. N. Y. Aux. So. M. Freeman, Tr. Argyle, Asso. 74,09; mon. con. 46,91; D. Stevenson, 5; 126 00
Cambridge, W. Stevenson, 10 00
East Hebron, Coll. 6 00
Salem, Asso. 45; mon. con. 35; 80 00
Whitehall, Asso. 90 00—312 00
Windham co. Vt. Aux. So. N. B. Williston, Tr. Brattleboro', W. Village chh. 40; a friend, 3; 43 00
Halifax, Gent. 3 50—46 50
Windsor co. Vt. Aux. So. Rev. J. Richards, Tr. Hartford, Gent. 22; la. 5,35; 27 35
N. Hartford, Mon. con. 16 00
Quechee Village, Cong. chh. 15 47
Norwich South, La. 3 00
Royalton, La. 15 25
Wethersfield, Gent. and la. 36 86
Windsor, La. 29 00—142 93

Total from the above sources,

\$8,217 13

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. Mon. con. in 2d presb. chh. 27,39; 4th presb. chh. 50; 77 39
Alexandria, Pa. Aux. miss. so. 10 00
Allentown, Pa. Fem. miss. so. for Choc. miss. 12 00
Almond, N. Y. R. H. Coleman, 1 50
Angelica, N. Y. Chh. 26 00
Athens, Ga. Mon. con. in presb. chh. 20; Mrs. L. A. R. 1,50; 21 50
Babylon, N. Y. Mon. con. in presb. chh. 13 44
Baltimore, Md. Western presb. chh. mon. con. 20 00
Basking Ridge, N. J. Presb. chh. 36 87
Bedford, Ms. Fem. miss. so. 15 37
Boston, Ms. Miss E. R. 25 00
Bridgeport, Ct. JAMES C. BEACH, which constitutes him an Honorary Member of the Board, 100 00
Bridgeton, N. J. Fem. miss. so. in presb. chh. 37 00
Bristol, R. I. La. miss. so. 60 00
Brooksville, Me. T. Shepardson, 2 00
Buffalo, N. Y. Pearl-st. chh. (of which fr. REUBEN B. HEACOCK, which constitutes him an Honorary Member of the Board, 100; J. I. B. 20; N. and W. 10; J. W. V. 10; Rev. J. C. L. 10;) 159 00
Calaes, Me. Ladies, to constitute Rev. EBEN CHILD an Honorary Member of the Board, 50 00
Canonsburg, Pa. S. S. sch. for Pal. miss. 5,60; do. for Greek miss. 3,75; fem. pray. meet. for do. 2,75; 12 10
Carlisle, N. Y. Presb. chh. 20 00
Carroll, N. Y. Cong. chh. 3 00
Chancery, Pa. Ladies, for Samuel J. Martin in Ceylon, 20 00
Chatham Village, 29 00
Chester, N. Y. Presb. chh. 13 50
East Attleboro', Ms. Coll. in cong. so. 60 00
Elizabethtown, N. J. Presb. chh. to constitute CALER HALEY an Honorary Member of the Board, 100 00
Fairhaven, Ct. Cong. chh. 25 01
Fort Winnebago, M. T. Chh. and indiv. 7 50
Framingham, Ms. A lady, 1 00
Franklin, Tenn. Presb. chh. 130 00
Geneva, Switzerland, Prof. S. H. Merle D'Aubigne, 10 00
Gloucester, Ms. Rev. D. Jewett's chh. and so. (of which to constitute Rev. WILLIAM R. JEWETT an Honorary Member of the Board, 50;) 65 00
Greenbush, N. Y. Presb. chh. 9 33
Greenfield, N. Y. Presb. cong. 21 59
Green River, N. Y. Miss. so. 20 00
Halifax, Vt. Fem. char. so. 16 00
Hartford, Vt. A friend, 10 00
Holland Patent, N. Y. Chh. and cong. 24,85; G. H. 2; T. H. 1; Mrs. A. H. 50c. 28 35
Howard, N. Y. 1st chh. rec'd by Mr. Spalding, 7 00
Hudson, N. H. A. A. B. 1; J. Caldwell, for ed. of a child in Ceylon, 12; 13 00
Huntington, N. Y. Presb. chh. 9 00
Ipswich, Ms. Members of fem. sem. for Mary Lyon Grant at Mackinaw, 25 75
Ithaca and vic. N. Y. La. so. of 1st presb. chh. 84,51; young ladies, 2,50; sub. sch. 16,57; coll. and mon. con. (of which fr. ANSEL ST. JOHN, which constitutes him and Mrs. ISABELLA ST. JOHN Honorary Members of the Board, 200; C. C. Hardy, 75; Williams and Brother, 50;) 602,46; Fairfield, Prof. J. Delamater, 10; 716 04
Jamaica, N. Y. Mon. con. in presb. chh. 9 50
Kennedyville, N. Y. Fem. benev. so. 9 64
Kensington, Pa. For. miss. so. in 1st presb. chh. 20 00
Manayunk, Pa. 1st presb. chh. 12,40; sub. sch. of do. for books for hea. chil. in Bombay, 10; 22 40
Manchester, Vt. Mon. con. in cong. so. 30 00
Mendham, N. J. Presb. chh. 65,50; mon. con. 43; 108 50
Miner'sville, Pa. Chh. 6 06
Nassau, N. Y. Miss. so. 25 00
New Castle Presbytery, For support of Rev. B. Schneider, 100 00
New Lebanon, N. Y. Mon. con. in presb. chh. 25 00
New London, Ct. Miss L. M. Woodbridge, 25 00

Donations.

Newport, Ky. E. R. S.	5 00	Lanesboro', Ms. A bedquilt, fr. juv. indus. so. New York city, A box, fr. mater. asso. for Sandw. Isl.	100 00
New Providence, N. J. Presb. chh. (of which fr. Mrs. M. Riggs, for a child in Greece, 12.)	61 17	Pineauville, O., A box, rec'd at Mackinaw.	27 12
Oakland College, Miss. Miss. so. for miss. at Cape Palmas,	25 00	Plymouth, Ct. Sundries, fr. ladies, rec'd at do.	66 84
Orwell, Vt. E. Buell.	1 37	Portage, N. Y., A box, fr. young girls of presb. so. rec'd at do.	20 00
Potterson, N. J. Presb. chh. mon. con.	75 00	Pruttsburgh, N. Y., Clothing, fr. chh. and cong. for miss. to Flat Head Indians,	25 00
Philadelphia, Pa. Mon. con. in 5th presb. chh. 91; youth's miss. so. in 11th presb. chh. for support of Jesse, a native teacher, 25; Mrs. M. Carswell, 30;	149 00	Walpole, Ms. A box, fr. mothers and chil. of mater. asso. for chil. of missionaries at the Sandw. Isl.	25 00
Pittsburgh, Pa. Miss S. Hammond,	2 37	War-saw, N. Y., A box, rec'd at Mackinaw.	100 00
Portland, Me. Mater. asso. of High-st. chh. for John White Chickering and Frances Chickering in Ceylon, 40; class circle, for a child in Syria, 21;	60 00	Warwick, Ms. Domestic cotton, 125 yds. fr. gent. asso.	15 55
Prattsburgh, N. Y. Chh. and cong.	47 83	Watertown, O., A box, fr. fem. miss. so. rec'd at Mackinaw.	63 51
Pultney, N. V. Presb. chh. and cong.	7 37	Watertown, Ct. Sundries, fr. ladies, rec'd at do.	36 68
Red River, Choc. na. Chh. for printing in Choc. language.	25 50	West Brookfield, Ms. A box, rec'd at do.	9 37
Rockaway, N. J. Presb. chh.	41 50	Wheeler, N. Y. Clothing, for miss. to Flat Head Indians,	100 00
Russellville, N. Y. Chh. and cong.	200 04	Unknown, Five boxes, rec'd at Mackinaw.	100 00
Southwick, Pa. Samaritan sab. sch. for Mr. Winslow in Ceylon,	117 49	<i>The following articles are respectfully solicited from Manufacturers and others.</i>	
St. Albans, Me. Mon. con.	5 25	Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.	
St. Louis, Mo. Chh.	3 50	Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.	
St. Stephens, N. B. A friend of Zion, Stockbridge, M. T. Mon. con. among the Indians,	60 00	Shoes of good quality, of all sizes, for persons of both sexes; principally for the Indian missions.	
Sudbury, Ms. Mon. con.	5 00	Blankets, coverlets, sheets, etc.	
Tuscaloosa, Ala. Young la. miss. so. (which and prev. dona. constitute Miss MARIA B. BROOKS of Tuscaloosa, and Rev. R. B. McMULLEN of Princeton, N. J. Honorary Members of the Board,) 22,85; N. Walk- ly, 20;	1 72	Fulled cloth, and domestic cottons of all kinds.	
Venice, N. Y., L. Foote, Jr.	64 67	—	
Warren, O. Mon. con. in presb. chh. 35; fem. ch. so. 23;	112 86	James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.	
Westburn, Ms. Mrs. P. Johnson, dec'd, West Bradford, Ms. La. asso. to constitute Rev. NATHAN MUNROE an Honorary Member of the Board,	2 53	Richmond, Rev. A. Converse, to constitute Rev. I. CARELL of Licking co. O. an Hon- orary Member of the Board, 50; Synod of Virginia, An unknown indiv. by Rev. W. J. A. 50; Lunenburg, Mrs. Minge, for miss. at Cape Palmas, 10; Washington city, 1st chh. 2; F. st. chh. 14; 4th chh. 79,52; JOHN SHACKFORD, which constitutes him an Honorary Member of the Board, 100; Georgetown, Bridge-st. chh. for sch. at Scio, 104,04; Alexandria, 2d chh. 21,50; Prince Edward, Fem. sewing so. Union sem. for a female child at Scio, 12; for a male child at Trebizedon, 12; for Mrs. Graves of Mahratta miss. 12; chil. sewing so. for Rev. J. F. LANNEAU, Beyroot, 5; Lexington, JOHN ALEXANDER, which constitutes him an Honorary Member of the Board, 100; Richmond co. N. C., J. S. 2,50; Mrs. C. S. 2,50; Wilmington, N. C. For. mis.sion, 98,75; Hopewell, Fem. so. 3,72; Antioch, Fem. asso. 8,65; Fayetteville, Fem. miss. so. 55,42; frag. so. 15; Cumberland co. Rev. J. H. LEACH, which constitutes him an Honorary Member of the Board, 50; Rev. J. J. ROYALL, 20; Rockville, Md. 21;	
West Galway, N. Y. Presb. chh.	58 00	James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.	
West Rupert, Vt. Mon. con. in cong. so.	10 00	Charleston, Ladies of Circular chh. 400; mon. con. in do. 9,55; gent. asso. of 3d presb. chh. 84,75; coll. in do. to constitute Rev. W. C. DANA an Honorary Member of the Board, 50; mon. con. in 2d presb. chh. 7; Miss H. Swinton, 10; Edisto Isl. Sub. 8; Savannah, Coll. in 1st presb. chh. 62,63; Tennessee, Rev. F. A. Rose, 8; less pas- tage, 25c.	
Wilmington, Del. Fem. miss. so. of Hanover- st. chh. for Mr. Lawrence, Ceylon,	125 00	\$50 fr. gent. of Mt. Zion chh. ackn. in April and \$50 fr. la. miss. work. so. of Columbia constitute Rev. JOHN HARRINGTON and Rev. THOMAS HANSOME LEGARE Honorary Members of the Board.	
Winslow, Me. Mon. con. in Rev. Mr. Adams's so.	503 50		
Unknown, or purposely concealed, A friend, in reply to the late appeal for an increase of funds to sustain the extending operations of the Board, 500; Mrs. J. Turner, 2,50; two indiv. 1;			
LEGACIES.			
Bolton, Ct. Mrs. Sarah Ann Andrus, by T. Hough, Ex'r, (including \$57,60 interest.)	857 60		
Hartford, Ct. Norman Smith, Jr. by T. Smith and F. Parsons, Ex'trs,	2,400 00		
Southeast, N. Y. Benjamin De Forest, by A. De Forest and E. Young, Ex'trs,	500 00		
Wells, Me. Sally Littlefield, (\$450 prev. rec'd,) by E. G. Moore, Ex'r,	125 00		
Amount of donations and legacies acknowledged in the preceding lists, \$16,306 52. Total of donations and legacies from August 1st, to April 10th, \$114,723 23.			\$851 60
DONATIONS IN CLOTHING, &c.			
Ashatabula co. O., A roll of flannel, rec'd at Mackinaw.	34 12		
Carlisle, N. Y., A barrel, fr. presb. chh.	14 56		
Charlestown, O., A box, fr. ladies, rec'd at Mackinaw,	109 00		
Cooperstown, N. Y., A box, rec'd at do.	12 00		
Flatbush, A quilt, fr. fem. acad. rec'd at do.	120 00		
Gilmanton, N. H., A box, Sundries, fr. Capt. Hart, for miss. to Flat Head Indians,	2 75		
Howard, N. Y. Clothing, fr. 1st chh. for do.	3 00		
Kennebunkville, N. Y. Clothing, for do.			